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# The CHRISTIAN CENTURY

*A Journal of Religion*

## India's Seething Untouchables

By P. Oomman Philip

## Betraying the Confessional

By Frances J. Nickels

## Maude Royden Comes to America

By Harold Fey

## In Praise of the Impermanent

*An Editorial*

## What Sort of Neutrality?

*An Editorial*

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## In This Issue

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has for years taken an active part in the women's work of the Baptist Church. Mrs. Nickels lives in Washington, D. C.

HAROLD FEY

is secretary of the American branch of the Fellowship of Reconciliation, with headquarters in New York city. A list of the speaking engagements to be filled by Miss Royden during her current tour in the United States will be found on page 60 of this issue.

P. OOMMAN PHILIP

is probably best known to readers of The Christian Century as this paper's special correspondent in India. Mr. Philip is also one of the secretaries of the National Christian Council of India, the editor of the Year Book of the Christian movement in that country, and was recently one of the representatives of all the churches of India sent to Great Britain on a mission of mutual understanding. Mr. Philip is a member of the historic Mar-Thoma Church of the Malabar Coast. His home is in Nagpur.

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## Coming

What is the hardest and most pressing missionary problem in Africa? Dr. Arthur E. Holt, who visited the Dark Continent en route to India, says it is the white churches of South Africa. His description of the part they are playing in the religious life of the continent will appear in a forthcoming number.


# The CHRISTIAN CENTURY

January 13, 1937

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## Calendar of Coming Events

Jan. 3-Feb. 10. Regional and local preaching missions, Connecticut Council of Churches and Religious Education.
Jan. 11-14. Annual meeting, Home Missions Council and Council of Women for Home Missions, Asbury Park, N. J.
Jan. 12, 13. Southern Baptist State Sunday School Officers' Conference, Waco, Texas.
Jan. 12-14. Moody Centenary Celebration, First Baptist Church, Indianapolis, Ind.
Jan. 12-14. Baptist State Convention, Ocala, Fla.
Jan. 12-Feb. 19. Southern Methodist Bishops' Crusade, Texas.
Jan. 13, 14. National Conference on the City Church, Asbury Park, N. J.
Jan. 13-15. Convocation of ministers, Topeka, Kan.
Jan. 13-15. DePauw Preaching Convocation, DePauw University, Greencastle, Ind.
Jan. 16-19. Annual Interdenominational Missionary Conference, Jacksonville, Fla.
Jan. 17. Chicago Sunday Evening Club; Dr. Albert W. Beaven, President, Colgate-Rochester Divinity School, Rochester, New York, speaker.
Jan. 17. Ford Hall Forum, Boston; Dorothea Brande, speaker.
Jan. 19, 20. Annual Interdenominational Missionary Conference, Lake City, Fla.
Jan. 19-20. Annual Interdenominational Missionary Conference, Lake City, Fla.
Jan. 20. Chicago Sunday Evening Club; Bishop Ernest Lynn Waldorf, Methodist Episcopal Church, Chicago, speaker.
Jan. 20. Joint meeting Universalist Sabbath School Union and Unitarian Sunday School Union, First Universalist Church, Cambridge, Mass.
Jan. 20. Chicago Sunday Evening Club; Bishop Ernest Lynn Waldorf, Methodist Episcopal Church, Chicago, speaker.
Jan. 20, 21. Protestant Episcopal Diocesan Convention, Calvary Church, Memphis, Tenn.
Jan. 20-22. Annual Interdenominational Missionary Conference, Daytona Beach, Fla.
Jan. 20-22. Annual Interdenominational Missionary Conference, DeLand, Fla.
Jan. 22. Protestant Church Forum, Seventh Presbyterian Church, Cincinnati, O.; Dr. Reinhold Niebuhr, speaker.
Jan. 23-27. Annual Interdenominational Missionary Conference, Miami, Fla.
Jan. 24. Northern Baptist Youth Conference, Pittsburgh, Pa.
Jan. 24. Ford Hall Forum, Boston; Abbe Ernest Dimnet, speaker.
Jan. 25-29. Congregational Ministers Week, Chicago Theological Seminary, Chicago.
Jan. 26. Memphis presbytery, Glenview Presbyterian Church, Memphis, Tenn.
Jan. 26, 27. Annual Interdenominational Missionary Conference, Ft. Lauderdale, Fla.
Jan. 27-29. Annual Interdenominational Missionary Conference, Palm Beach, Fla.
Jan. 26-29. Twelfth Annual Conference on the Cause and Cure of War, Palmer House, Chicago.
Jan. 30-Feb. 2. Annual Interdenominational Missionary Conference, Orlando, Fla.
Jan. 31. Ford Hall Forum, Boston; Gerhart Segar, speaker.
Jan. 31-Feb. 5. D. L. Moody Centenary Week, Mt. Vernon Church, Boston.
Feb. 1-3 Minnesota State Pastors' Conference, St. Paul.
Feb. 1-4. Ohio Pastor's Convention, Columbus.
Feb. 1-4. Annual convocation of Eden Theological Seminary, Webster Groves, Mo.
Feb. 4, 5. Annual Interdenominational Missionary Conference, Ft. Myers, Fla.
Feb. 4, 5. Annual Interdenominational Missionary Conference, Saratosa, Fla.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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## EDITORIAL

ON THE BASIS of the facts at present ascertainable, no one can know whether the German boat that was seized by the Spanish loyalists really was captured in territorial waters, as the Spanish claim, or on the high seas, as the Germans say, and whether it did contain a cargo of contraband destined for the rebels. What is perfectly certain, regardless of these disputed questions, is that this act and the German reprisals that followed furnished an "incident" of the kind that is peculiarly adapted to be occasion for a general explosion. The explosion may not follow in this case. Indeed, it seems somewhat less likely than it did during the first day or two. The German position has been strong, but not truculent. The matter may yet be settled by agreement. Germany, it appears, is not altogether happy about the number of casualties among the "volunteers" whom she has been sending to the Spanish war. As the number of these volunteers increases, and as their absence is prolonged, it grows difficult to explain that they are detailed for "secret maneuvers"—nobody knows where. The cost of reinforcing, arming and feeding Franco's forces becomes burdensome, and the war still hangs in the balance. It may be that the game is not worth the candle. After all, it is not easy to see how a victory for Franco's kind of clerical fascism would greatly strengthen Germany's position.

### Germany and Spain Growl And Back Away

### Italo-British Agreement An Influence for Peace

THE AGREEMENT between Great Britain and Italy is not an achievement that can be hailed with great enthusiasm on either side or on the outside. Still, within rather narrow limits, it has its merits. The substance of the accord is that the two powers agree to the freedom of navigation in the Mediterranean, express their determination to work for peace among all the Mediterranean powers, and disclaim any intention of "modifying present territorial sovereignty in the Mediterranean." By implication, Great Britain permits all past and pending questions growing out of Italy's Ethiopian conquest to pass into history. That chapter is closed. By specific assurance given before the formal exchange of ratifications of the pact, as well as by the last clause of the pact itself, Italy disavows any purpose of acquiring any of the Spanish islands in return for aid given to the rebels. The matter of helping one side or the other in the Spanish war rests just where it did before. There is nothing in this new commitment to prevent the continuation of the same sort of unofficial and quasi-secret aid that Italy has steadily been giving to the rebels. The Spanish war is still everybody's war, in spite of the London agreement to the contrary. But since it is reasonably assumed that Great Britain and Italy would be on opposite sides of any general war that might flare out of the Spanish tinder box, a pact which creates better understanding and recognizes a common interest between these two is a fact that makes for peace. Only Haile Selassie, as he pauses in the sale of his silverware at a London auction room, may murmur into his beard some words that sound like "Perfidious Albion."

### Japan Thinks China Is Stronger

SPECULATION continues in America as to the nature and meaning of recent events in China. But Tokyo seems to have made up its mind. It believes that the abortive kidnaping of Chiang Kai-shek has worked out in a fashion to make Chiang himself more dangerous to Japanese ambitions and China more unified. Having come to this conclusion, Tokyo believes that it is time to make Japanese policy in China more conciliatory. This, to be sure, is the judgment of the Japanese foreign office and may be nullified once again by the army and navy. Time will have to tell as to that. For the present, the conclusion of the civil government is to be found unmistakably indicated in the announcement sent out from Tokyo on December 30 that Japan and China had arrived at an amicable settlement of the Chengtu incident of last August and the Pakhoi incident of September. To be sure, the settlement calls for the payment of an indemnity to the families of the mur-

dered Japanese, for an official apology from the Chinese government, and for punishment of the Chinese directly responsible for the killings. But this China has offered from the beginning, and this Japan has hitherto as stedfastly refused to accept. From the start of the negotiations growing out of the killing of these Japanese subjects, Japan had insisted that only after "fundamental Chino-Japanese issues" had been settled would it be ready to discuss the immediate incidents involved. The fundamental issues were the slicing away of another portion of north China in an autonomous area, and the acceptance of Japanese military "assistance" for the Chinese army in its anticommunist efforts. Tokyo's new move, showing a readiness to forget all that and to wipe the incidents of last summer out as quickly as possible, proves that the Japanese believe that the aftermath of Chiang's kidnaping leaves China in a much more dangerous state—from Tokyo's point of view—than ever before. Meanwhile, Chang Hsueh-liang has been duly tried for his abduction of the generalissimo, sentenced to ten years in prison, and immediately pardoned. Chiang Kai-shek is "resting" before resuming his active career. And all the Far East takes it for granted that some sort of agreement for common action has been reached between the two men.

## Is United China Recognizing The Communists?

WHILE the rest of the world asks what agreement Chiang and Chang may have reached while the former was held captive, there are certain facts about the Chinese situation today which need to be faced. Those facts concern the part in the national life now being played, and to be played, by the communists. Chiang has made it the keystone of his policy, in trying to unite China by military means, to rid the country of its communists. He has sent one expedition after another against the communist armies, and has driven them out of province after province. But today they continue to occupy much of the northwest part of the country, and their armies are intact and full of fighting spirit. It seems to have been the principal aim of Chang Hsueh-liang, in capturing Chiang Kai-shek, to demand that the generalissimo end his warfare of extermination against the Chinese communists, and allow them to join a national united front which could be thrown into action against further Japanese encroachment. However fantastic the means Chang employed, it is certain that millions of Chinese approve his general aim. China as a whole is pretty well fed up with the idea of an endless slaughter of reds. Such campaigns, moreover, drain the strength of the central government in a way that has convinced hosts of the most conservative of their folly. The communists long ago announced their readiness to drop the civil fighting in order to join a united front against Japan. (That is, of course, orthodox policy at present for members of the Third Internationale.) Has Chiang's abduction provided the opportunity for negotiating a return of the communists to the fold of the central Chinese government? The suspicion grows that it has. If this proves to be the case it will mean that Japan's ruthless military policy has succeeded in doing exactly the opposite of what it has ostensibly sought to do. Instead of eliminating communism from China, it will have given communism its first security inside the Chinese government!

## Saving the Movie Theaters From Themselves

MOVING picture theaters in Illinois are passing through a minor upheaval. The state's legal authorities have held "bank nights," as well as similar devices to attract crowds, infractions of the laws against gambling. The police are beginning to arrest theater managers who persist in running these lotteries. Much the same thing, reports indicate, is likely to develop in a number of other states within the next few weeks. No one seriously denies that "bank night" is a form of lottery; where the legal issue is once raised the result is almost certain to be police and court action to put an end to the practice. Managers of moving picture theaters are wringing their hands—in such cases as their hands are not engaged in digging up bail—and bemoaning the loss in receipts which will result from this enforcement of the law. If they were clear-headed they would be presenting the authorities with votes of thanks. The drive against "bank night" is really a drive to save the future of the movie theaters, although the exhibitors who have been jamming their premises one or two nights a week by resort to this something-for-nothing dodge don't yet see it. A joke heard over the radio not long ago contained a profound comment on the ultimately destructive qualities of such schemes. A girl was expressing her unbounded admiration for a certain movie star. "I'd go to see him at the Elite next Friday," she cried, "even if it wasn't bank night!" Any industry which professes to sell one article but really distributes another is headed for the economic rocks. That is just as true of an industry professing to sell entertainment while actually dealing in gambling as any other. In the long run, the movies must stand or fall on the value of their pictures. But if the cinema houses are filled only by people intent on "taking a chance," any value that the pictures may have must be lost to view.

## Professor Machen Loses His Last Fight

STOUTEST and most scholarly of the champions of the extreme fundamentalist position was Professor J. Gresham Machen, who died suddenly on the first day of the year. For several years he has been a storm center among the Presbyterians. His dissatisfaction with what seemed to him the unwarranted liberalism of Princeton Theological Seminary—though to most observers that institution seemed rather a stronghold of orthodoxy—led to his resignation from his professorship of New Testament literature and the transfer of his activities to Westminster Theological Seminary, Philadelphia, which was founded to give him and his

allies an institutional foundation from which to combat the heresies of Princeton. Almost simultaneously his unavailing attacks upon the Presbyterian Board of Foreign Missions for sponsoring "modernistic" teaching were followed by the organization of an Independent Board for Presbyterian Foreign Missions. The formation of this board without the sanction of the General Assembly of the church, and the effort of Professor Machen and others to divert support from the authorized board to their independent board, raised a constitutional question. The Presbyterian form of organization being what it is, is such action consistent with loyalty to the church and fidelity to a minister's ordination vows? The New Brunswick presbytery, the New Jersey synod and the General Assembly successively held that it was not, and Professor Machen was suspended from the ministry of the church. His own view of the matter was that he was being persecuted for his adherence to the truth and was being deprived of religious liberty. The church's view was that he was being disciplined for insubordination and that he was suspended not for his theological views but for his unconstitutional course of action. The next step was the organization of a separate denomination, the "Presbyterian Church in America," a small body which has had difficulty in maintaining its unity. Professor Machen's scholarship, energy and courage will be sorely missed among the fighting fundamentalists.

## Wages and Hours of Work Are Still a Problem

IT MAY BE an omen of the interest that is to dominate his second term that, even before the assembling of Congress, the President had issued a statement expressing his deep concern about the conditions of employed labor, which seem to grow steadily worse, even though the statistics of unemployment show a favorable turn. The late lamented NRA, for all its constitutional weakness, was a definite recognition of public concern about hours of labor and minimum rates of wages. In many industries there has been an ominous tendency toward the lengthening of hours and the reduction of pay. Organized labor is carrying on its own fights, of which the appalling number of current strikes is the evidence. But there are large blocks of unorganized labor which thus far have been able to do nothing but hope that the government will do something. Some of their appeals, especially on behalf of women and children in industry, have got through to the President, and he is disturbed by them. And of course the child labor amendment is at a standstill with no very imminent prospect of enough additional state ratifications to make it effective. What steps the President intends to take or what recommendations he will make, has not been disclosed—whether a revival of the NRA in a form modified to bring it within the Constitution if possible, or a constitutional amendment to give Congress the power it now lacks in this field, or some entirely new device. But it can scarcely be doubted that these humanitarian considerations will have a prominent place in his mind when he is formulating the objectives of the legislative program for the present Congress and the succeeding one. It is perfectly obvious that neither the President nor the public at large is going to be satisfied with mounting statistics of freight car loadings, steel production, dividends or even employment, while so many thousands work too long for too little.

## The Sit-Down Strike Shows Strength

CARTOONS multiply in the daily press showing a shiny new automobile, with Uncle Sam or a spruce individual labeled "American Business" behind the wheel, stalled by a workingman who has yielded to an irrational impulse to sit down in the middle of Prosperity Avenue. The composition may vary slightly between drawings, but the idea is always the same. It is one with the appeals being printed from numberless industrial leaders. It suggests that the workers who are tying up much of the automotive industry by resort to sit-down strikes are not only acting against their own interests—since this is the period of peak employment—but are threatening the entire national economic recovery. It is, therefore, not only foolish to strike just when business is picking up, but it is unpatriotic. Let good patriots who have been deceived into joining sit-down strikers prove their patriotism by going back to work! That, at least inferentially, is the argument. It will hardly be taken too seriously by those with any knowledge of the ways of industry. A period of reviving industrial operations is always a period in which a race starts between increasing production and increasing wages. Strikes are the way by which, in most cases, wages are kept in that race. Does the Brookings Institution, or any other representative of "enlightened" capitalism, say that it should not be so? What does it matter what it says, since there is next to no proof that industry, however much revived, is ready to pay a penny more for labor than labor itself can exact? Almost any industrialist will admit that production must not be allowed to get too far ahead of consumption, and that consumption depends on wages. But that is theory; in practice the same industrialist will set his wage scale only as high as he is forced to set it, and no higher. The inevitability of a period of strikes this year has been foreseen ever since the national production began to go into high last summer; the flood of dividends and bonuses loosed just before Christmas made it the more certain that labor would not wait longer to demand a bigger share of the returning prosperity.

## First Major Test for the Industrial Union

THIS WAVE of sit-down strikes which has swept across the automotive industry is clearly giving the big business leaders of the country some unpleasant moments. Executives of the General Motors Corporation are going into action on an industrial battlefield which has never been fought over before, and the financiers

and manufacturers who are cheering the motor magnates as they march to the front are none too sure that they are going to win. There are three elements in this new outbreak which make it different from industrial conflicts of the past. First, the technique of the sit-down strike rules out resort to former strike-breaking tactics. As long as it is the men who hold the factories, there is no picket line to break and no property to defend. Second, the industrial, or vertical, union puts a new face on the picture of organized labor. President Alfred P. Sloan of General Motors touched the vital spot in this new strategy when he swore that he would close down his entire corporation before admitting the right of any one union to bargain for all the workers in all the plants of the G.M.C. A craft union, or a union confined to a single plant, is a matter which no giant corporation need worry much about. But one union embracing the labor force of the entire corporation would be an antagonist of a size comparable with the corporation itself, and the outcome of a trial of strength would be doubtful. Third, this strike gives John L. Lewis his first real chance to convince American business that, in dealing with him, it is up against something it has not faced for many years when shadow-boxing with the A. F. of L. Put these three elements together and it is not hard to see why the motor magnates are proceeding with caution. As a matter of fact, both antagonists are still wary. Such moves as have been made so far have really been preliminary for the major struggle which may, or may not, come. At the present moment, both sides are mainly intent on finding the roads to public sympathy.

## Communism and Fascism Are Not Opposites

IT IS a pleasure to note that some of the most influential and intelligent voices among the Roman Catholic press in America confirm the basic principle stated in The Christian Century's recent comments on communism, fascism and democracy. They do not, of course, agree that the Vatican campaign against communism is, either in purpose or in effect, a campaign for fascism. *Commonweal* considers such an idea "fantastic." Whether it is or not is a question of fact to be determined by the evidence, not a matter to be disposed of by affirmations or denials. (An article on "The Vatican and the Ethiopian War" by Gaetano Salvemini, in the Winter issue of *Christendom,* contains some interesting facts relative to the pope's relation to the Italian fascist state.) But that question apart, the more general truth is that fascism and communism are not opposites to each other; both are opposites of democracy. The Christian Century spoke of "the spiritual kinship of fascism and communism," and said that they "are not the opposite poles of social and political philosophy, nor is either the natural cure for the other." *Commonweal* approvingly quotes Father Parsons—and we quote him approvingly too, in so far—as saying: "The slogan 'Join with communism against fascism to save democracy,' is a false issue. . . . The issue today is not between fascism and communism; it is between democracy and all forms of totalitarianism, including communism." That statement as it stands is sound and true. It would be stronger and no less true if it ended with "all forms of totalitarianism, including both communism and fascism." The American Roman Catholic view, apparently, is that communism is terrible and fascism is somewhat objectionable. The worst Father Parsons can bring himself to say of fascism is: "Because we hate communism more than we do fascism, it does not follow that we like fascism." He adds: "The best way to make sure that fascism does not come is to make sure there is no communism." And also *vice versa,* brother. To make it clear, if it can be made clear, that the Vatican campaign is not clearing the way for fascism, do not omit the *vice versa.*

# What Sort of Neutrality?

MR. ROOSEVELT'S distress over the granting of a license to export war materials to Spain is doubtless sincere. But the vehemence of the lamentations proceeding from the White House and the state department is a little surprising. After all, it is admitted that Congress will have plenty of time in which to block this shipment before it actually leaves these shores. And only a few days' investigation has sufficed to bring to light the fact that this exporter of second-hand munitions has been obtaining the airplane engines which make up the larger part of this sensation-causing transaction from the United States army. If the only thing involved is stopping the export of arms to Spain, there seems to be no reason to doubt the administration's ability to do that speedily and with virtually unanimous support from Congress and the nation.

Could it be, however, that the President has seen in the episode of the Cuse application for an export license a chance to do a bit of campaigning in favor of a fundamental change in the nature of America's neutrality laws? In presenting such elaborate apologies to the European powers at this discovery of a loophole which makes our nonintervention in the Spanish fighting less than 100 per cent complete—the example of the pledged European noninterventionists casting such shame upon us!—is it possible that Mr. Roosevelt could have been trying to make medicine at home in favor of junking the present neutrality law and giving him one closer to his heart's desire?

Mr. Roosevelt favors a discretionary law—that is to say, a law which will give him, as President, the right in case of war to choose which belligerent or belligerents to subject to embargo penalties. The present law is a mandatory law—that is to say, a law which directs that certain restrictions shall be imposed at war's outbreak on the trade of this nation with *all* belligerents. Knowing that Congress must enact a new neutrality law of some kind before May 1, and that the President does not like the present one, we trust that The Christian Century will not be accused of being overly suspicious if it sets down the extraordinary hullaballoo stirred up

from the White House over the Cuse incident as largely Mr. Roosevelt's first move in a campaign to make the new law accord with his wishes.

Nor does any censure attach to the President if that is the purpose to which he has put the Cuse incident. It is his business, as President, to propose a policy in this matter, and if he believes that this policy should differ from the one embodied in the present law it is a measure of his political capability that he shall overlook no legitimate opportunity to impress his views on Congress and the public. He fought the enactment of the present neutrality legislation up to the very close of the last session of Congress, and accepted it only because he could not get something else. He warned the nation, in his Chautauqua speech, that no such legislation could keep the country out of war if the President wanted to take it in. We do not believe—as has been charged in some quarters—that the White House "framed" the Cuse export application to come up just as Congress was assembling. But we do not blame Mr. Roosevelt for seizing upon it as an opportunity to reopen the debate as to the nature of our national neutrality legislation, citing it as an argument in favor of leaving discretionary power in the President's hands.

Before passing to the fundamental question raised by Mr. Roosevelt's dramatic exposition of the shortcomings of the present law, there are two observations on the Cuse incident itself which should be made. First, it is very doubtful whether any neutrality laws except of a discretionary or temporary nature can be framed to deal with a civil war. The elements in such a war, involving the granting of belligerent status, judgment as to when the line has been crossed from insurrection to civil war, the legitimacy of claims of blockade, and so on, are so mixed up that any hard-and-fast application of rules of law is likely to break down. As has been pointed out in these pages before, the present policy of "neutrality" as between the friendly, legitimate government in Spain and the rebels against its authority is a defiance of all the principles and rules of traditional international law. It is a policy, however, that has been forced on governments outside Spain by the exigencies of the world situation. There is reason to believe that foreign policy with regard to insurrections, rebellions, revolutions and civil wars must always partake of this *ad hoc* nature.

In the second place, is it reading too much into the recent decision of the Supreme Court on the Chaco embargo case to suggest that a determined state department could have thrown a good many more impediments in the path of this peddler of second-hand airplane parts before granting him his export license? That decision, which was only a week old when Mr. Cuse made his demand on the state department, went to remarkable lengths in affirming the untrammeled powers of the President in matters pertaining to foreign relations. It spoke, for example, of his possessing in this field "plenary and exclusive power," and said that this power "does not require as a basis for its exercise an act of Congress." What limitations, if any, the court might ultimately put on such a phrase only an appeal by Mr. Cuse, or some other member of his unsavory tribe, would determine. In the meanwhile, however, such words would seem to offer a resolute chief executive plenty of opportunity to block sales and deliveries until after the crisis had passed.

But now to turn to the main issue, it is evident that another struggle is about to open over the nature of the national neutrality policy. Mr. Roosevelt favors a law which will leave large discretionary powers in his own hands. An influential portion of Congress, without regard to party lines, favors legislation which shall make it mandatory, under specified conditions, for the government to take specified actions, all having as their end protection against the danger of war involvement. The present law is thus mandatory, though admittedly full of holes. Senator Vandenberg, together with most of the other members of the Nye committee which investigated the arms traffic, favors a stiffening of this law to do away with these holes. Mr. Roosevelt wants an entirely different kind of law—a blanket mandate to the White House and state department to "keep us out of war." These are the choices before Congress and the nation.*

A first essential reminder with regard to this approaching conflict of opinion is that both sides seek the same end. Both want to keep the United States out of war. In respect of the aim involved, neither side's patriotism is in question; neither can claim any superiority of motive. Moreover, both sides admit that no legislation can automatically guarantee America's peace. Hypothetical cases can be outlined destructive of the hopes of either mandatory or discretionary legislation. The choice which Congress must make before the end of April will be only a choice among probabilities. What sort of neutrality law is likely to work with most effectiveness, admitting that no law can be relied on to work with complete satisfaction?

A second factor which must not be left out of account is that the demand for mandatory neutrality legislation rises directly out of the nation's 1914-17 experience. It is no accident that the men who are most insistent on a mandatory law are the members of the Senate committee who investigated what happened twenty years ago. Any reader of the fifth volume of Ray Stannard Baker's monumental biography of Woodrow Wilson knows that what went on during that period was a constant whittling away of a policy of economic as well as political neutrality which the executive, exercising its discretion, attempted to establish at the war's outbreak. The very fact that President Wilson was acting according to his discretion proved an embarrassment, for every new device to protect our rights or our neutrality

*Walter Lippmann, whose progress toward reaction seems to be constantly accelerating, has come out in favor of abandoning attempts to write neutrality laws but working out plans for a "highly armed neutrality" which shall go into effect the moment war is declared. By swinging the national economy into an armament program, Mr. Lippmann argues, the energies of the jingoes—such as the Theodore Roosevelts and Leonard Woods whom he believes were responsible for the American declaration of war in 1917—will be diverted from seeking a foreign field of glory, and our peace will accordingly be in a minimum of danger. We do not believe that the Lippmann proposal will be given serious consideration either by Congress or by the American people.

proposed after the war started was interpreted by the side which it seemed to harm as an unfriendly and unneutral act. The demand for an inclusive, mandatory neutrality law rests on the belief that neutrality requires that all prospective belligerents shall know in advance exactly what American policies they must deal with in case they go to war.

A third fact which must be admitted from the beginning of debate is that mandatory legislation, if it is to be without loopholes, requires a break with past precedents regarding neutrality. "Neutral rights" must be restricted largely to the right to stay at home and get along here as well as we can until the insane outbreak is over. "Freedom of the seas" must be dismissed as the blood-letting illusion it is. Now, most navy men do not like to contemplate this, for it is only in the "protection" of such "neutral rights" that our present expenditures for a navy can be justified. Certain economic interests do not like it, either, and the most hideous danger to a genuine neutrality will lie in the opposition, not of the powder and gun and poison gas industries, but of the wheat and cotton and pork industries—in other words, the farmers. These are the people who have done most to keep the holes in our neutrality laws up to the present.

The theory of discretionary neutrality legislation is that (a) when a war situation threatens, the nation needs always to be in a position to deal with the unexpected and (b) that the President knows more about the obscure state of affairs always existing in international relations than anybody else. When war once starts the whole field of international politics immediately resolves itself into a gigantic chess game; under such circumstances, the nation's chief player should be left free to make his own moves. The theory can be presented with great persuasiveness, and so it will be many times before the debate in Congress closes. Nevertheless, it should be seen from the start that what is really involved is the desire to use presidential power to make a war come out in a way that seems best to fit in with American interests. The plea is to leave free the hands of the President so that he can pick an "aggressor" or a "more dangerous" belligerent and then proceed to load the scales against him. This is, in essence, the reason why even so level-headed an organization as the Foreign Policy Association favors discretionary legislation. It hardly needs to be pointed out that it looks forward to a virtual adoption of the "sanctions" method of the league covenant.

A revealing illustration of what is at the bottom of the demand for discretionary neutrality is to be found in the articles which the chief of the Washington bureau of the *New York Times,* Arthur Krock, contributed to the editorial pages of that paper on December 29 and 31. Mr. Krock's first argument, using hypothetical illustrations, finally boiled itself down to the assertion that the United States must have no laws which would make it impossible to go to the help of France and Great Britain if those nations were endangered by attack from victorious fascist states. When Senator Vandenberg replied to the argument, Mr. Krock reiterated it in a column as candid as it was brilliant, in the course of which he called for "flexibility in executive policy so that unneutrality [in effect] may be wisely directed," and spoke with openness of this as "discretion which might cancel an advantage held by belligerents." It is good to get the issue thus plainly brought into the open. But we believe that most Americans see too clearly the danger of involvement in war to favor a neutrality policy which envisages executive efforts to "cancel the advantages" of those fighting.

Let what has been said before be repeated: no neutrality legislation can guarantee automatic protection against our being drawn into war. But a fairly extended study of the whole question convinces us that any policy of discretionary action will contain far more loopholes, far more pitfalls than a policy of inclusive, mandatory law. On this point, we are in full agreement with the Federal Council of Churches, which came out clearly in favor of mandatory neutrality legislation at its recent Asbury Park session. And unless far more persuasive arguments are advanced by champions of the free hand for the executive than any so far expressed, we are persuaded that when the peace forces which act in behalf of the churches give this question the searching study it deserves they too will unite with the Federal Council to demand that the neutrality laws of the United States be made to cover all war commerce and all movement of American citizens and ships in war zones, applying against all belligerents from the instant war is declared.

# In Praise of the Impermanent

WATCHING the old year out while awaiting the midnight bell, the watcher reflects that one of the finest and friendliest things time does is to fly. True, the swift stream bears away some things that we would fondly and perhaps unwisely keep. But only so can the way be cleared for new things and new experiences. With grateful heart one recognizes the goodness of a providence that takes many things away from us before we grow tired of them, beneficently decreeing that we shall be momentarily bereft by their passing rather than perpetually bored by their too long continuance. Hail to the values of impermanence! Transiency, thou art a solace to the soul.

It is not merely that the disappearance of the old makes room for the new, as clearing the closet of worn clothes leaves space for a new wardrobe, or as the judicious forgetting of facts that have become useless freshens the memory for matters of greater present worth. Impermanence has a more positive value than that, for life is largely made up of experiences that are good only on condition that they do not last too long. Their brevity is not a defect but a merit. Their swift passing is of the essence of their charm. "For everything there is a season and a time for every purpose under the heaven," said the wise Koheleth. For most things the time is short.

The artificial preservation of the intrinsically impermanent is a folly and an evil. Sometimes it is a

sentimentality, sometimes an absurdity. Always it does violence to the artistry that should be the mark of a well ordered life. The corpses of Lenin and Caruso, exposed to the reverent or curious gaze of tourists, profane the dignity of death. Dried flowers under a bell-glass preserve the substance but not the beauty of the fresh originals.

It is reported that all radio programs are recorded on discs so that the words that die upon the air may at any future time be resuscitated upon the phonograph. Terrible thought! The only consolation is that it may not be true. One must, of course, discriminate. Some words spoken over the air are worthy of everlasting remembrance; but such utterances are few. Should not words meant only for the entertainment of an idle mood be allowed to have their brilliant hour, then sink into silence with the laughter they evoked? Gay words that start laughter, or fancy, or the quick flash of mind answering to mind, serve a good purpose in the world. But to carve their letters in granite, or hoard their lilting cadences in discs against the day of their audible resurrection, is to do violence to the transient lightness that is their most precious quality.

In some examples of modern art one is struck by the disparity between gossamer ideas and pretentious execution, sometimes with a virtuosity that deserves permanence and in a material that commands it. The artist has a whimsical conception worth a penciled scrawl on the back of an old envelope for the amusement of a friend, or perhaps even a sketch for a comic paper to entertain for a moment a wider audience; but he cannot be satisfied until he has translated it into a ton of marble or rendered it into imperishable bronze. One suspects that he has little confidence in the fertility of his own imagination. He fears he will never have another idea, much less a steady flow, so he must give this one a body as enduring as a mummy though its life is no longer than that of a one-day fly.

Journalistic writing is often collected and made into books, with such objective permanence as paper and binding can give them—which is not much perhaps, but is generally more than the material warrants. Sometimes, of course, writing of a more substantial quality, or even with a hint of immortality in it, is done for journals and passes into oblivion at the end of the day. This is an evil of the opposite kind. But it is not remedied by salvaging all the timely comment that belongs distinctly to its own time and to no other, and all the pleasant piffle that is bright enough while it lives but has no longer life than one of the ephemeridae, and shelving them beside the immortals.

It is not because they are poor stuff that these light and transient things should be denied immortality. They may be very good indeed. The main point of this midnight meditation is that there is an excellence of the transient, as of the permanent. There is one beauty of the stars and another of soap-bubbles. Yet a child needs soap-bubbles—their flash of evanescent beauty, their imponderable reality, their swift and irrevocable disappearance, and the implicit assurance that the bubble that breaks is not the last bubble in the world. The adult who would preserve a childlike spirit, and would avoid the drab solemnity that is the caricature of seriousness, has a similar need. To try to preserve the bubble by making a cast of it in plaster or concrete, or by plating it with gold, or by setting it with diamonds and locking it in a casket, would not only be a task presenting very great technical difficulties but it would not preserve the bubble. Its transiency is of the essence of it—that and the fact, also implicit in the nature of bubbles and their blowers, that though each one sparkles for an instant and vanishes in the flicker of an eye, the succession of them will last as long as the blower is sufficiently interested in bubbles.

Just there lies the great difference between the bubble-blower and the bubble-chaser—a difference so deep and with moral implications so profound that a bit of iridescent film seems scarcely adequate to support so weighty a thought. The difference is this: The bubble-chaser mistakes the momentarily delightful for the permanently valuable. He does not realize that the joy of an instant may be timeless and may enter into the very fabric of life, though the incident that occasioned it slips quickly into oblivion. For him, life is the collection and preservation of glittering things, rather than a changing and colorful process. Because he is committed to the acquisition of things rather than the cultivation of the process, he is a materialist; because he cannot trust life to bring a continuing succession of bubbles after this one has vanished, he is an infidel; and because he must forever clutch with greedy hands that which eludes possession and is ruined by a touch, he ends a disappointed man. He it is who, having found the brightest bubble, must say with Faust: "Stay, thou art so fair!" But it will not stay.

The bubble-blower, on the other hand, knows his bubbles for what they are. He asks of them only beauty, not permanence, and they do not disappoint him. They give back the sun's white light in prismatic radiance. He is so confident of their unfailing succession, so long as he cares to blow them, that he has no more thought of seizing and hoarding them than of hoarding the light of the sun today lest it should never shine again. He can enjoy a summer breeze without wishing to catch it in a net and stopper it in a bottle.

Our taste in bubbles, and in other ephemeral things, changes as we grow up and old and (if ever so little) wise. But if life is to keep its fluid and flexible quality, its bright moments and its beautiful things must not be too tightly clutched. Better that there should be a free and constant flow of all that makes life human and humane—of friendly words and kindly deeds, of song and laughter, of ideas and experiences—than that every good deed of one's own should be remembered in hope of recompense, every clever phrase set down for future repetition, every idea saved to write a book about, every happy experience clutched as it passes and bemoaned when it is gone.

Yes, there are some great permanences in life, too. But one will find them all the more surely if one recognizes gladly the transitoriness of the things that are transitory and sees bubbles as bubbles—bright nothings that pass with the breath that formed them, yet in their beauty and in the constancy of their flow like the stars

in their courses. After all, a man's life should be a spring or a stream, not a cistern. A spring that saves all its water is no spring, and a river from which no water flows swiftly away is no river.

And a midnight meditation in praise of the passing of all impermanent things is a journalistic bubble which will properly fade before the first dawn of the new year.

# On Losing Things

EDITOR THE CHRISTIAN CENTURY:

SIR: There are some of our friends who declare with pride that they never lose a thing—they never return as other men do without their umbrellas; they balance their cash to a cent every night; they can even be trusted with parcels. But there are others, myself among them, who have lost many things—umbrellas, books, cash in every denomination, parcels of every size; (I can remember once losing a clock). What then is the difference between the two varieties of human beings?

A bad memory, some will say. But that explanation does not carry us far. I may have a splendid memory and yet lose my umbrella. I remember, as I go on my way, all kinds of other things—lines of poetry, jokes, the names of statesmen, the tributaries of the Amazon, how to spell Przemysl; but I do not remember the umbrella. It is clearly not for lack of memory in general that I arrive home empty-handed. It may even be because I have too good a memory and keep it too busy upon other matters.

It is more common to ascribe this failure to absent-mindedness. But if my mind is absent from the umbrella, where is it present? And why is it wandering from the umbrella at all? Perhaps because I am not sufficiently interested in it; I am above such things. What does it matter if I get wet, in comparison with that other level with its surpassing interests into which my mind lifts me? I am absent from the body and present with another world. So my umbrellas enrich the society in which I live.

My absence of mind encourages trade in umbrellas. I get wet and thereby the hatter and tailor find my visit comes sooner than they expected. There is much to be said for the man who loses things, even if he is also one of those who must say with Mr. Belloc:

> **A lost thing could I never find,**
> **Or a broken thing mend.**

But there is more to be said. Some people lose things through excess of care and anxiety. They are always putting things into places of security which they forget. A witty preacher, who spoke of the woman in the parable who lost the piece of silver and swept the house diligently until she found it, said that she probably found it in the place where she had put it so that she could not possibly lose it. The mind is certainly strange in its ways, and there is nothing like anxiety for reducing it to despair. Excess of order leads to chaos. I may think so seriously of my umbrella that I shall not think of anything else and lose it after all.

I am all for a disciplined life. I think it is a very serious defect to be absent-minded. Yet this world would be poorer if there were only the efficient folk about who never forget. Did we not read how Sir Isaac Newton was shockingly absent-minded? And was there not another great scientist, nearer to our time, who would ponder in the bathroom whether he had had or was about to have his bath? And did they not fasten his railway ticket by a string round the neck of Francis Thompson when he went to see friends? Still he wrote "The Hound of Heaven," and there are not many of the quick, efficient, present-minded people who could do that.

Once more, it seems that we have to take sides. On the one hand are those who lose umbrellas, and on the other those who do not. I myself lose them. On which side do you stand?

Ever yours brooding,

QUINTUS QUIZ.

# *VERSE*

## *Thank God For All*

THANK God for all!
For this unfolding, varied skein
That weaves life's many colored shawl—
The mist, the fog, the rain,
The days when light and shadow fall,
One to clean and one to stain,
This to blind and that to burn;
But all to bring the fierce return
Of men from indolence, until they yearn
For more than ease: the stern
And rugged climb toward God, the call
From thunder-cradled peak, the strain
Of soul against the blocking ugly wall,
The wound, the pleasure of subsiding pain,
And growing strength from upward-crawl.
Thank God, thank God for all!

FRANK CHEAVENS.

## *Library*

WITHIN this room where, under glistening glass,
Long stacks of books are ranged from door to door,
I seem to feel the life of wings that soar
And beat and surge and vibrate as they pass.
I seem to feel great spirit forms that mass
Among the pages of this printed lore,
With flares of wisdom, and a passionate store
Of beauty thrown above the world's morass.

Shelley and Shakespeare, Homer, Dante, Poe—
Illumined beings, wreathed in fiery grace,
Confer around me . . . till this weighted place,
Dark with its pensive shelves, appears to know
That Masters of all centuries and lands
May haunt one room in high discoursing bands!

STANTON A. COBLENTZ.

# Betraying the Confessional

By Frances J. Nickels

IT WAS in the rectory of an old New England village, a beautiful afternoon in early autumn. Father Aitken and I were talking of the release that comes to any person when he pours out his troubles to an understanding person whom he can fully trust. "There are two old proverbs," he said, "that have a true psychological basis, 'An honest confession is good for the soul' and 'A fault confessed is half forgiven.' "

He had been telling me of the comfort of the confessional and explaining in detail the sacrament of penance. "To make a fruitful confession," he said, "one must first of all pray for grace to make a full confession. To be efficacious nothing must be withheld, it must be absolutely honest and there must be sincere contrition for the wrong that has been done."

### *The Need of Burdened Hearts*

"I have often thought," I interjected, "how wise in its understanding of human nature the church was in establishing such an institution as the confessional so long before modern science had demonstrated its value psychologically."

"Confession was not a human institution of pope or council," he replied, "but a divine institution observed in the church from the beginning. Jesus, knowing the need of burdened hearts, enjoined upon the apostles the necessity of confession, and the people came to them as they had come to Christ to find release and forgiveness. It has been observed in the Catholic Church ever since and is universally practiced now by both Eastern and Western churches."

"Increasingly," I said, "many outside your church are seeing its benefits and numerous sects, both psychological and religious, are stressing its necessity. Countless people overborne with care and anxiety are pouring out their hearts to psychiatrists, ministers or laymen. In your church, Father Aitken, a priest takes a vow, does he not, to keep secret what is told to him in confidence?"

### *The Vow of a Priest*

"Absolutely," he replied emphatically, his face lighting with earnestness. "It is inbred in a priest not to betray by word or sign or in any other way a confidence given us. We would rather die than speak of what we have heard, either in private conversation or in sermon, no matter in what form or under what pretext it is done. Yes, a confessor is bound by the natural law, the divine law and the law of the church to keep sacredly secret whatever he hears in confession. He cannot speak even to the penitent outside the confessional of what has been confessed unless the penitent has first given permission.

"The canon law says, 'The priest who dares break the seal of confession remains under excommunication. This law admits of no exception.' A priest may not break the seal of confession either to save his own life or his own good name or to save the life of another. Countless people come to us not only for the confession of sin, but as to physicians of the soul and men of judgment and experience, to talk over every sort of problem. Unless secrecy were most solemnly enforced, people might well fear violation of their confidence, the institution would become odious, and people would refuse to confess or allow us to advise them in their perplexities."

Many times since I have thought of Father Aitken's words. The Catholic priesthood could well provide an example of professional honor for lawyers, doctors, ministers and all those who share the confidences of others. As I have called to mind the shocking violations of confidences common enough among the clergy and laity in our Protestant churches, I have wished that it might be "inbred" in them "not to betray a confidence by word or sign or in any other way, either in private conversation or in sermon, no matter in what form or under what pretext."

### *Must the Preacher Talk?*

I have been thinking back over years of experience, my own and that of others. How frequently we hear in pulpit, in public address, in classroom and in private conversation the most intimate confidences repeated. I heard a psychiatrist say to a group of theological students that many people would go to doctors rather than to ministers with their problems because medical ethics demanded sanctity of confidence. "The physician's business is to listen," he said, "and the preacher's is to talk. A doctor true to his professional training never betrays his patients; never with anyone will he discuss a case. But soon or late, with the average preacher, such cases make wonderful homiletic material and they are likely to be used as illustrations."

That is a sad indictment, but all too often it is true. In these days when the practice of "sharing," as it is sometimes called, is becoming more general, we may well be reminded of the obligation that rests upon us all "to keep sacred whatever we hear in confidence."

Not long ago I was in a city, a stranger. When Sunday came I sought as usual a church where I might worship. The young minister preached a stirring sermon to inspire a sense of responsibility toward the social order. To illustrate his point he told the story of a man he called his "unnamed friend"—how the friend had come to him in strictest confidence with a problem of great importance in connection with a certain welfare project. He wanted to talk over with him a large gift that he wished to make for its support and which he preferred to be anonymous. As the preacher developed his illustration point by point, I recognized the man he portrayed as one of my friends, a modest, reserved person who would be outraged to have himself and his benefactions thus discussed, even though he was held up as a shining example. He is the sort of

man who would not want even his left hand to know what his right was doing, and here he was being shown off as Exhibit A!

*A Tribute Out of Place*

The service ended, the minister in friendly fashion waited at the door to greet the congregation. Having introduced myself, and assured that no one else could overhear, I remarked, "That was a fine tribute you paid to Mr. A."

Surprised, he said laughingly, "Why, did you recognize him from my description?"

"Indeed, with so vivid a portrayal I do not see how anyone could fail to do so," I replied.

"How fortunate," he responded, "that I said only good of him. It would have been all the same if I had criticized him, wouldn't it? It shows how careful one should be in talking of his friends in public."

I wanted to say, "I know that if he could have listened in today he would have felt that his confidence had been flagrantly betrayed." Perhaps I shirked a true responsibility.

Shortly after this experience I was in another church in another city. This time the minister was talking of some of the present-day attitudes of youth. It so happened that he used for illustration the conversation of a dinner group in which I also had been present. Without, of course, using names, but veiling the identities so slightly that it would not be hard to guess who the young folks were, he quoted verbatim just what they had said. As I glanced at their telltale expressions, I wondered how free his young parishioners would henceforth feel to speak their minds to their pastor.

A young unmarried mother told me of a harrowing experience. At the maternity home which had sheltered her for several months, she heard an inspiring sermon and, feeling that the minister could help her, she sought him out to ask for spiritual aid and advice. He was wise in his counsel and she went away comforted. Not long after she sat unnoticed in his congregation. The message he brought, she said, "seemed as if from heaven itself," so fitted it was to her need. Then to put a climax to his sermon he told the story of a wronged and suffering girl who had lately come to him for comfort and advice.

*Baring a Soul to Make a Climax*

The horror of that poor child as he dramatically portrayed her life was beyond description. She felt that the eyes of all those about her must be centered on her. She went cold as death. She thought she would die and wished that she might. Great beads of sweat broke out on her brow and she dared not move to wipe them off for fear she might attract attention. The sermon over, somehow she got out of the church as in a trance, her agony making her feel that her shame was stamped upon her face. Friends at the home cared for her through the nervous collapse that resulted, but all the good that minister had done for her he had undone a thousand times. For weeks she suffered, and she told me she had no further confidence in ministers.

Those who have lived in a university community, even in a large city, know that it is almost like a country town, so closely are people associated. A minister in such a locality had a call from a woman, not one of his parishioners. She was unattractive in appearance and difficult in manner. During their visit he discovered unsuspected qualities of mind and character. Often through the days that followed he pondered deeply on the fact that people understand one another so inadequately, even though they may be living side by side. Many heartaches, he reflected, might be avoided if people could really know one another.

That minister's next Sunday's sermon was an appeal to be less superficial in our judgments. "This week," he said, "a woman came to see me, one whom I had known only slightly hitherto. I found her mind a storehouse rich indeed, her heart a mine of gold. This woman dresses like a frump, she simply has no taste at all and consequently is always at a disadvantage." He went on to dwell upon the noble qualities he had discovered in her revealing conversation and so truthfully did he paint her idiosyncrasies that none could but recognize their neighbor. Sitting on the front seat of the choir, behind the preacher, facing all the congregation, as a result of the visit being described, was the son of the "frump"!

*Exposing Youth's Idealism*

There crowd into my mind numerous incidents illustrating this insensitive homiletic habit of many ministers.

I recall a lovely girl whom I knew who was facing a momentous decision. Her family were not sympathetic with what they considered a sentimental sacrifice she was contemplating. Feeling the need of objective counsel she went to her pastor, telling him of her increasing longing for altruistic service and of her family's objection. The minister, deeply sacrificial himself, was greatly stirred by her high purpose and he encouraged her to follow her prompting. As the week passed his mind was filled with the thought of her unselfishness and her possible gallant choice. Sunday his sermon thrilled with a challenge to heroic daring. As a climax he ended with an illustration of "a noble girl in our own parish." He meant only to praise and inspire, but oh! the tragedy of its consequence. The girl was covered with embarrassment because her confidence had been violated and her dream thus broadcast to the public. Her family, oversensitive that she should have discussed her problem with anyone outside the family circle, felt outraged. Eventually they all transferred their membership to another church where they felt assured the pastor would be more trustworthy. The girl's dream never became a reality and she settled down to quite a commonplace life.

"We would rather die," said Father Aitken, "than speak of what we have heard either in private conversation or in sermon, no matter in what form or under what pretext."

I have a friend who was deeply concerned for a dear one she longed to help but she was baffled by certain conditions. She had been in a long strain of heartbreaking experiences, and burdens lay heavily upon

her. She was not one given to sharing her problems with others, but gallantly hid her anxieties in her own heart. In the midst of this unusual perplexity an acquaintance from out of town came to see her. This woman was a leader in one of the groups stressing the spiritual and psychological theory of bringing the subconscious up and out, and told of a number of incidences where such sharing had brought release from anxiety and solution of problems. By leading questions she discovered my friend's distress about her loved one and persuaded her to pour out her anguished heart.

*Opening a Closed Book*

Not long after, she was with some people her confidant had just been visiting, and what was her horror to have them refer to her problem. Her confidence had been repeated! Nothing would have tempted her to discuss the matter with those particular friends, if indeed with any, and it was especially embarrassing to have it come to them by a third person, and she not an intimate. Since then I, myself, have heard this same leader in distant cities give one illustration after another of the troubles she has "faced through" with people. In some instances she has even used names. How can confidences given under such circumstances be so lightly held?

Some years ago in a midwest city another friend of mine was talking with a minister whose friendship had been a cherished one through many years. She was facing a serious life problem. A mutual friend had become her suitor and a persistent one. The minister had heard rumors of his marked attentions and, because of their long-standing friendship and a knowledge of her previous happy love life, presumed to ask some very direct questions relative to the situation. Because she trusted him, my friend spoke very frankly, and he gave her some good advice. As a result, the romance ended; that chapter was closed and sealed.

Last year in Washington we were walking together on the street and met a casual acquaintance who, after the amenities of greeting, exclaimed: "My dear, I heard all about your various love affairs this summer. It was thrilling—just like a story book!" My friend, speechless, looked aghast. "Yes," she continued, "I met Rev. So-and-So and when he found I knew you and admired you he told me all about you." As she went on with her story of what she had heard, she used names and facts so glibly there could be no doubt that another minister had forgotten the ethics of his priestly office.

Is there something lacking in our Protestant conception of the sacredness of confidences? It behooves each one of us to ask: "Is it me, O Lord, standing in the need of prayer?"

# Maude Royden Comes to America

By Harold Fey

AN amazing career, which would not have been possible without the World War, is reaching a climax as Maude Royden makes a tour throughout America in the interests of peace. Conservative England, which was full of unattached and grief-stricken women during the war, for the first time gave a national hearing to a woman preacher. Upon the insistence of an American minister, Joseph Fort Newton, who for three years was pastor of famous City Temple, London, Maude Royden got her first hearing as a preacher of a gospel of hope to a world busily intent on committing suicide. One hearing was enough. This patrician daughter of one of England's most influential commercial families became assistant minister of City Temple. Her brilliant preaching and her courageous leadership soon made her a national figure.

Since the World War this unusual woman has attained international fame because of her championship of the rights of women and her advocacy of world peace. It is good news indeed that she is to spend the next three months in the United States, attempting to bring this country to a realization of the paramount importance at this time of throwing our influence in behalf of world peace.

If background means anything, Maude Royden would be the last person in the world one would expect to spend a lifetime smashing precedents and pioneering on new trails. Her father was Sir Thomas Royden, famed shipping magnate of Liverpool and one time lord mayor of that industrial city. He was a dyed-in-the-wool tory and a strong supporter of the high church party in the Church of England. Much more in line with what was to be expected from such a family is the career of Maude Royden's brother, now the successor of his father as Sir Thomas Royden. He was for a while president of the great Cunard Steamship Lines and is today a director of a number of England's most influential and wealthy insurance and shipping companies.

Until the World War burst upon England, smashing so many traditions, Maude Royden was an obscure social worker for the church and a somewhat better known advocate of woman suffrage. When hundreds of thousands of British young men and fathers were taken away from England and sent into the bloody shambles of Flanders, many of them never to return, England became a world of women. This was particularly true of London. That great city was almost another No-man's Land. Its great factories, many of them working on munitions orders, increasingly employed women in place of men. City Temple, great downtown free church, had these women on its heart when it cast about to secure an assistant for Joseph Fort Newton, its American preacher, whose golden

eloquence had carried him across the sea to one of the most influential pulpits in the British empire.

### *Her First Sermon*

Maude Royden, who had had some previous experience in public speaking as an extension lecturer in literature for Oxford University, was finally approached. But could she preach? Neither she nor the committee from the City Temple knew. A service was arranged and she preached on "The Trustworthiness of God." After that there was no doubt. A new and striking personality had emerged full grown into British religious life. Describing her emotions at this time, she later wrote: "That was my first sermon. I never expected to preach another. But it still seems to me that if I had only one sermon to preach, it would be that one: for faith in the trustworthiness of God is surely the very foundation of friendship with him."

With this unquenchable faith as her guiding light, it is not hard to see from this how Maude Royden soon came to be known as the greatest woman preacher of England. Her audiences grew. She had the message which the tragic and fear-haunted generation that was fighting the war needed. Of course, Joseph Fort Newton was roundly criticized for permitting any woman, no matter how eloquent, to stand on "the holy ground of the Christian pulpit." Letters arrived which quoted Montaigne, "Women are hardly fit to treat on matters of theology." Unsigned epistles ridiculed "petticoats in the pulpit." Often that sour word of St. Paul's was quoted, "Let your women keep silence in the churches." Scholars occasionally echoed the words of Euripides, "I hate a learned woman," and literary people repeated the words of Samuel Johnson: "I am very fond of the company of ladies. I like their beauty, I like their delicacy, I like their vivacity, and I like their silence."

But Maude Royden was not to be silenced by letters or by occasional unfavorable comments. Even when the Bishop of London became vastly concerned whether Miss Royden actually stood in the *pulpit* of City Temple and whether or not she wore a hat, this daughter of the Church of England refused to be deflected from her chosen pathway. Of course, she had more support than she had antagonism. Most people took the view of the vestryman who sensibly said, "Of course, it's nonsense, but it's the right kind of nonsense."

### *A Clinic for Souls*

Not all of her work was preaching. Two or three days a week Maude Royden maintained a soul clinic at City Temple. Hundreds of suffering women stole into her study and received the sympathetic ministry of one who brought to the cure of souls insight and understanding. As the war wore on, it was amazing how much of London's heart-breaking burden this slight, frail person with a slight limp and thin body could carry. But it was when she mounted the pulpit to which she felt called by the very voice of God for times like those, that Maude Royden's power for good was seen at its peak. Her rich, mellow voice became for tens of thousands the very echo of the tones of God, comforting and exhorting, so that people came to have a strength beyond anything they had ever before imagined. Dr. Newton described her preaching as "unfaltering, singularly revealing, articulation perfect, without a trace of sentimentality."

The most dramatic conflict of those days came when Miss Royden found herself in open opposition to the government of England. She was one of the first to raise her voice in behalf of the lifting of the dreadful blockade with which the Allies encircled Germany following the Armistice. In a nation which was feeding its still raging blood lust by crying, "Hang the Kaiser," Maude Royden spoke out against the starvation of the women and children of a helpless nation. Before this, however, she had given the British government occasion to fear her righteous indignation. It was her stinging rebuke which almost alone compelled the government of Great Britain to disband the battalions of prostitutes which it had recruited and sent to France for the use of the soldiers. After this indomitable woman preacher of City Temple had finally secured the word of the government that this abomination would be abolished the Archbishop of Canterbury, who had not spoken a word up to this time, grew very brave and spoke out about the matter with great heat in the House of Lords.

### *Against the Degradation of Her Sex*

Dr. Joseph Fort Newton, writing of this vivid episode, said in his diary under date of April 19, 1918: "I have never seen such flaming wrath of outraged womanhood against the degradation of her sex. To those who defended the system—and I heard it defended in a group of Christian ministers—she said: 'To any woman who believed the sacrifice to be necessary, I would say that she ought herself to volunteer. The men who urge regulated prostitution on grounds of national necessity ought to invite their wives and daughters to fill the places left vacant by the women who are worn out. I use words that seer my heart, but as a woman in a Christian pulpit, I cannot be silent in the presence of such infamy!' "

How did Maude Royden come to have such courage and such effectiveness? The answer to such a question is always found in one's basic religious motivation. She spoke out like a flaming Christian prophet in her dealings with the government because she believed that it was impossible to have one standard of morality for individuals in their private lives and another standard for those same individuals when they have associated themselves in what are called "governments." These views she expounded at considerable length after the war in a book called *Political Christianity*. She believes that the ethics of Jesus have to be applied to such problems as unemployment, party politics, the problem of justice for the oppressed, the care of the insane, the recognition of Russia. She said: "I come from business people and I have heard it said by a very distinguished business man, who is also a politician, that while people sneer at commercial morality, he found it as heaven to hell compared with political morality. It is to that standard that we reduce it when we do not try to bring our politics into the presence of God where, if any-

where, we can abandon the silly habits of scoring off one another, of getting our own back, of trying to make each other look like a fool."

### *Shaking England's Conservatism*

Miss Royden argued for the rights of her sex in the pulpit in language which shook the conservatism of England and established the right of women to that vocation more firmly than it had ever been rooted before. In her book, *The Church and Woman,* she said: "If the vocation to the priesthood be that universal and Christlike love of souls which forever sends the lover forth to seek and to save those who are already in the fold, can it be seriously contended that no woman is capable of such a love and such a calling? . . . Indeed if there be any difference between one sex and the other spiritually, I have sometimes thought it might be that women were more commonly priests and men more commonly prophets. Certain it is that the almost universal experience of woman teaches her a love of individuals, a knowledge of their needs, and a devotion to their interests which may perhaps be complementary to the experience of men which has more commonly led them into a wider world. . . . The question of vocation cannot be considered from any other point of view than this—is there anything in the essential nature of women which makes it impossible for them to exercise the ministry of the prophet or the priest? Does the admitted difference between the sexes apply to spiritual things? And if not, on what ground can women possibly be excluded?"

The absurdity of the usual objection to the ministry of women was never more clearly shown than by her clear, incisive thought, and especially by her remarkable ministry. "In the short two thousand years we have learned comparatively little and the unsearchable riches of God's wisdom and fate remain for us to plumb. In our search we shall require the help of every nation. Shall we not require the help of both sexes? Would it not be strange indeed if only one sex had anything to bring to the better understanding of the teaching of Christ?"

### *Abounding Faith in People*

A third key to the secret of Maude Royden's amazing career is her simple but undiscouraging belief in people. At City Temple she refused to consider rendering a one-way ministry. When she preached she wanted to know what people thought. So she organized after-services at which even the most caustic critic was freely urged to have his say. In later years, after she had left City Temple in 1920, she spoke widely from lecture platforms and always welcomed the repartee of the forum period, and in England where heckling is both an indoor and an outdoor sport, this required hardihood. Subsequently when with Dr. Percy Dearmer she organized the fellowship services at the Guildhouse, this free expression from the audience was a characteristic and always welcome feature of the service.

Of course, all this depends upon her deep respect for and confidence in people. Very early she set forth as her simple creed: "I am convinced that what I can see, others can see, and nothing will persuade me that the world is not yet ready for an ideal for which I am ready." At another time, when she was dealing with the question of relationship between the state and the offender against society, she denounced the perennial appeal which the state makes to fear as a social discipline. "What is fear?" she said. "It is the basest passion in human nature. It is the mother of all wickedness. We are cruel because we are afraid. We hate, we cheat, we lie, we are selfish because we are in fear." Then she gave once again her own ringing declaration of faith in man. "Human nature is susceptible to love, and if it does not seem so, at least this is certain—that it will answer to nothing else. If love fails, it is because nothing can succeed, for there is no other universal appeal to men than love, and I believe . . . that ultimately, it never does fail."

### *A Modern Joan of Arc*

So this is Maude Royden who is to travel this winter back and forth across America under the auspices of the Emergency Peace Campaign. When we think of where her courageous will to follow the voice of God has led this crusading spirit, we are reminded of Joan of Arc, her favorite historic character. Something of the unquenchable spirit of that girl of nine hundred years ago shines through the face and the life of Maude Royden. As we hear her rich voice ringing out a new crusade, calling America back from her preparations for war to the ways of peace, many of us will think of that illiterate peasant who in thirteen months changed the face of Europe. Joan of Arc expressed the deep sense of conviction which has also run through Maude Royden's life, speaking those words in prison which took her to her death at the stake: "I have indeed perjured myself when I said God did not send me, for in truth he did send me." Maude Royden said of her: "We only desire that we may share even a very little of that heroic spirit which, without resources, without wealth, without power or influence, simply by following the voice of God, saved her country from the crucifixion of war—and our country also."

## *VERSE*

### *Renewal*

TOO long we seek, O Lord of high adventure,
The spell that lures in ancient tinseled glory.
Strike every idol down, renew our vision;
Teach us to see our age, and sing its story.

THOMAS CURTIS CLARK.

### *Foothill*

AT sunset
The desert foothill
Is a patriarch of old who
Draws a shadow about his big
Shoulders and meditates in
Silence.

WILLIAM ALLEN WARD.

# India's Seething Untouchables

By P. Oomman Philip

DEPRESSED classes are to be found in almost every country. They are in the slums of the great cities of Europe and America, doomed to a life of utter degradation a little above the level of animal existence. In India also there are depressed classes, about fifty millions in a total population of three hundred and forty millions, living mostly in the sections set apart for them in India's seven hundred thousand villages.

While the depressed classes of Europe are the by-product of a capitalistic civilization based on the competition of the individual with his fellows, the depressed classes of India are the survival of a socio-religious system adopted millenniums ago for the preservation of its peculiar culture and civilization. India has been subjected from early times to one race invasion after another. The dark aboriginal tribes were invaded by the sturdy Dravidians and later by yellow-skinned Mongols and fair-skinned Aryans. Persians, Greeks, Scythians also came and some of them settled down in the country.

### *Dealing with the Conquered*

The conflict that arose among these races could have been met by extermination, subordination or harmonization. Extermination has been the method adopted by the white races in dealing with the aborigines of Australasia and of America. In modern times the Jews in Germany are being subjected to the same process. The white races adopt also the second alternative, subordination, toward the colored races with whom they have come in contact in Africa and parts of Asia. But India dealt with the problem of the conflict among the different racial groups within her borders by adopting the third method of harmonization.

Professor Radhakrishnan says of this process: "Caste was the answer of Hinduism to the forces pressing on it from outside. It was the instrument by which Hinduism civilized the different tribes it took in. Any group of people appearing exclusive in any sense is a caste. Whenever a group represents a type, a caste arises. If a heresy is born in the bosom of the mother faith and if it spreads and produces a new type, a new caste arises. The Hindu society has differentiated as many types as can be reasonably differentiated, and is prepared to accept new ones as they arise. It stands for the ordered complexity, the harmonized multiplicity, the many-in-one which is the clue to the structure of the universe."

### *The Caste System*

The modern world may well derive profit from the idealism and high purpose with which Hinduism attempted the solution of the problem of her diverse races. Harmonization avoided the growth in India of revolting practices like lynching in the United States and Jew baiting in Germany. But this was achieved at the cost of other human and spiritual values. The synthesis of caste which started as a social organization of different ethnic types was unable to assimilate within Hinduism certain groups. These groups have been the misfits of Hindu civilization. Hinduism has been impotent, through the centuries, in reforming and fully Hinduizing them.

These groups are in a sense within Hinduism, yet really outside its main stream of life and culture. They have been free to live their own lives within the limits set for them, but have been denied opportunities for larger life in religion and society. This has not, however, prevented them from looking with reverence on the Hindu religious system. It has therefore not been impossible for priests, with the help of dogmas like karma and transmigration, to create in them the belief that the place assigned to them in the Hindu caste system was ordained of God.

Priestcraft in alliance with vested interests, entrenched in old-time feudalism, was soon able to reduce these people to the position of serfs, denying them some of the basic rights of ordinary human beings. They may offer worship to gods and goddesses and send gifts to temples, but they themselves may not come near the temples. They may engage only in those occupations assigned to them. Their touch was held to bring ceremonial pollution to a high caste Hindu and so they were denied access to wells from which others drew water, to public places where others foregathered and to schools where learning was imparted. It is these groups who form the so-called depressed classes of India. They have supplied converts in large numbers to Islam and to Christianity.

### *Hinduism and Reform*

The impact of Christianity and Islam and the influence of modern ideas have begun to awaken the depressed classes. The will to improve, which used to be notably absent among them, is now much in evidence. About a year ago an open declaration was made by one of their educated leaders, Dr. Ambedkar of Bombay, urging his people to renounce Hinduism, and more recently a large group of depressed class Hindus, known as Ezhavas, in Travancore state in the extreme south of India, made known their decision to leave the Hindu fold. Though political considerations play a greater part in these threats of abandoning Hinduism than outsiders realize, still they are significant symptoms of the upsurging of a new life among them.

But if the worm has begun to turn, its oppressors are also not left unmoved. Under the unrivaled leadership of Mr. Gandhi, a mobilization of all the forces in Hinduism in favor of the removal of this great blemish of untouchability is on foot. This has aroused much opposition from the obscurantist and orthodox sections of the Hindu community. Nevertheless, much headway is being made in changing the general attitude

of the high caste Hindus toward the depressed classes. The Harijan Sevak Sangh (Society for the Service of the Depressed Classes) which came into existence four years ago under Gandhi's inspiration is spreading its activities throughout India and besides bringing to the depressed classes the benefits of education and social improvement, it is changing the whole attitude of the high castes toward the lower castes. Last year the Sangh spent 275,420 rupees on educational efforts and 337,055 rupees (the rupee is at present worth about 62 cents) on social welfare activities. These large funds were supplied by high caste Hindus, from whom also come the large number of workers who with great self-sacrifice and missionary zeal are giving their lives to the service of their depressed class brethren.

### *The Influence of Karma*

Such movements for social righteousness and equality have swept over India in the past but without ridding the country of this ancient evil. The rise of Buddhism in the sixth century before Christ, with its great teaching of human equality and common service for humanity, was really a great protestant movement within Hinduism against the evils of caste and priestcraft. But Hinduism was in the end able to quench that movement by driving Buddhism as a religious system out of India. This meant spiritual impoverishment for India, but for countries like China, Japan, Siam, Burma and Ceylon, the enrichment of their religion and culture. In later periods great religious teachers and reformers like Ramanuja, Chaitanya, Kabir and Tukaram have also appeared and roused millions to favor breaking down the walls of partition that custom and tradition had built up between man and man and between man and God. But beyond leaving some inspiring literature, which is often quoted to show the universal brotherhood taught by Hinduism, they were unable to supply anything like the spiritual and moral dynamic that India needs to throw off the caste system and its dehumanizing outgrowth of untouchability.

Will the efforts of a modern reformer and prophet like Mr. Gandhi fare any better? All the movements of reform which emerged in the course of India's history operated within the framework of the Hindu conception of life centering around belief in karma and transmigration. Consequently the reformers were held back from dealing drastically with the caste system by their fundamental belief in a delicately graded order of life resting on the result of actions of individuals in a past life. Mr. Gandhi also is committed to this Hindu view of life, though by his earnest efforts for the removal of untouchability within Hinduism he is demonstrating that life is greater than creed. He still stands for a modified form of caste system shorn of all implications of inferiority and superiority.

This raises the whole question whether the evil of untouchability can be dealt with and overcome in isolation, as Gandhi is trying to do, without attacking at the same time the caste system and the Hindu view of life in which it is rooted. Awakened depressed class Hindus are keenly alive to this issue and are therefore looking beyond and outside Hinduism for the salvation of their people. They are turning in the direction of Christianity, of Islam and of Sikhism in search of something which they perceive is lacking in Hinduism. Will they find in Christianity as it expresses itself in modern India what they are wistfully looking for?

### *Caste in Christianity*

The depressed classes in their present awakened mood are not inclined to accept anything on authority. As they are alive to the weaknesses of the Hinduism which they want to renounce, they are also alive to the weaknesses of the Christianity which they see around them. They note that while caste has its victims by millions in the Hindu system it has its victims by thousands in the Christian church also. They see that Europeans in India, though professing Christianity, are a caste by themselves having their own state-supported churches and chaplains who know little about and care less for the natives of India who have accepted Christianity. They know that in the Roman Catholic Church in south India converts from depressed classes, even though they have been Christians for several generations, are discriminated against in places of worship.

Last February an incident occurred in a village not far from Madras which revealed the strength of the caste spirit among Indian Catholics. In connection with the yearly Catholic festival of Our Lady of the Lourdes at this village an image of "Our Lady" placed in a heavy ornamental car is taken in procession through the streets. The car is dragged by hundreds of people, as is done in Hindu temples. For several generations the privilege of dragging this car belonged only to "caste" Catholics. This year the local priest proposed that the Catholics from the depressed classes be given the privilege. This proposal was vigorously objected to by "caste" Catholics and even the Roman Catholic Archbishop of Madras was unable to stop the hostile demonstrations which they started against the depressed class Christians. Fearing breach of peace, government authorities had to step in and porhibit the car procession.

### *Effect of Christian Divisions*

The divisions of the Christian church with its competing denominations and mutually anathematizing sects are also much in evidence in India. The awakened depressed classes are not a little confused by the extraordinary claim made by the Roman Catholic Church that it alone is the true church, and by the counterclaims made by modern sects like Mussoorie Lutherans, Seventh Day Adventists and Pentecostal Christians that they are the custodians of true Christianity.

The unrest among the depressed classes in India is really a part of the resentment to be seen everywhere on the part of the unprivileged and economically disinherited against the privileged and the powerful, who maintain a social and economic system that grinds them down. As Hinduism is believed to give religious sanction to such a system it is natural that its victims, newly awakened to a consciousness of the miserable plight to which they have been reduced, should revolt against it, just as in Russia and Mexico there was revolt among

the masses against the organized Christianity which lent support to the doomed social and political system.

Fortunately for Christianity in India, Christian missions for the past half century have been showing a way of deliverance for the depressed classes. Thousands of them have entered the Christian church and escaped some of the worst consequences of social stigma and economic thraldom. The Christian example is stimulating Hindus also to "go and do likewise." It is true that these efforts put forth by Christian and Hindu forces are still mainly in the region of social and material uplift; nevertheless they are of inestimable value in the difficult and slow process of repairing broken humanity. Groups are being rescued, set free from the tyrannies of untouchability and caste, and started on the road of human progress by Christianity and to a limited extent by reformed Hinduism, Sikhism and Islam.

### *Political Revolution Required*

But these groups still belong to a majority population that is desperately poor and unbelievably illiterate and is destined to be so for all time unless revolutionary changes take place in the government of the country. There are many even among the depressed classes who in spite of the galling treatment they receive from sections of their fellow countrymen of higher castes are patriotic enough to long and work for a new India, rid of the present abject poverty and of her political helplessness. In common with the rest of their nationally minded countrymen, they see that we in India are at the beginning of an inevitable and far-reaching conflict against selfish and vested interests, both indigenous and foreign.

Such intelligent members of the depressed groups ask whether, as this conflict gathers strength, the Christian forces and the Christian community, increasing by thousands every year as the result of conversions from the outcaste population, will remain Christian enough to be on the side of the social justice and righteousness inherent in the life and teachings of Jesus Christ. Or will they be found lending support to systems that keep India in bondage? The past history of the Christian community in India may well cause misgivings, though the future may turn out to be different. Anyway, this is one other important consideration which makes it difficult for many among the depressed classes to look with favor on Christianity.

In spite of these doubts and questionings, discerning men among the leaders of the depressed classes realize that there is a body of missionaries and Christian Indians who are striving to be true to the principles and teachings of Jesus Christ, and are sincerely anxious to apply them to social and economic life. They are not confined to any one denomination. They are ready to cooperate beyond their own denominations and with all men of good will in things that make for the advancement of the kingdom of God in India. The presence of such an element among the Christian forces in India gives us hope that the complex situation that is developing among the millions of depressed classes will ultimately be met on a spiritual plane and not from considerations of expediency and temporary advantage.

# *BOOKS*

## Off the Road to Abundance

MIGRATION AND ECONOMIC OPPORTUNITY, THE REPORT OF THE STUDY OF POPULATION REDISTRIBUTION. *Edited by Carter Goodrich. University of Pennsylvania Press, $5.00.*

RECENTLY social liberals have been preaching the gospel, "The age of abundance is at long last really at hand." They have given reasons for the hope that is in them. Carter Goodrich and his collaborators in *Migration and Economic Opportunity* share this hope, but indicate that the much heralded age is not likely to dawn on a considerable part of our people where they now live. In 1929, average annual per capita incomes are estimated as ranging from $258 in South Carolina to $1,208 in New York state. Other indices show similar variations between different regions. These variations are not due exclusively to the greed of capitalist profit-seekers. The lowest income areas seem to be parts of the country where too many people are trying to get a living out of too scanty resources. The age of abundance is not headed toward these people in their present location any more than it is headed toward the citizens of overpopulated India or Japan.

The most extensive and desperate problem areas prove to be rural regions, the Southern states, especially the Old South and the Appalachian mountain region, the cut-over region of northern Minnesota, Wisconsin and Michigan, and the frequently drouth-stricken great plains of the Middle West. More intensive cultivation in these areas to increase production would merely stimulate erosion, which is already destroying soil fertility. To raise farm prices high enough to give an Appalachian farmer abundance would starve the cities. The authors treat in great statistical detail the widely advertised decentralization of industry which would bring opportunities for industrial employment to these depressed regions. They find such a development improbable and uneconomic. They see no hope for these less favored areas except through large scale migration to industrial centers. Industry produces goods without the fixed limits to consumption which are imposed on agricultural goods by the size of stomachs to be filled with food and the area of body-surfaces to be covered with clothes.

The authors recognize the difficulties of this proposed migration. A description of governmental efforts to stimulate and direct migration in Russia, Germany and Great Britain offers little encouragement. Ever since 1920, technological efficiency has been tending to reduce the number employed in industry in spite of mounting production. The authors say that the re-employment of our whole population may require a radical revision of our whole economic system.

But the re-employment problem concerns not only the millions of recognized unemployed. There is also this mass of from two and one-half to seven or eight million rural people, who are not so classified in the main but who cannot earn a decent living where they now live. Because of high birth rates, especially in the areas of lowest agricultural production, this mass is rapidly increasing. The continued residence of these

people where they now are means a permanent heavy relief charge. It offers a temptation to certain industries to transfer operations to these regions which are accustomed to low wages and low living standards. Already the textile industry has moved south in such proportions as to curtail seriously New England production. The demoralization of wages among the Appalachian coal miners spreads up into the northern coal fields in the middle twenties. On the other hand, the migration of these millions into industrial centers, which can hardly absorb their present unemployed, will make it hard to maintain wage rates there.

American rural life demands the intelligent consideration of our increasingly urbanized nation. Country people have insisted that their purchasing power was necessary to keep the wheels of industry turning, but urbanites could point to the late twenties when industry flourished in spite of continuing rural depression. This study, however, points to another vital contact. The competition of poverty-stricken American peasants in the American labor market may be as hard on labor standards as was the competition of Polish and Rumanian peasants before we cut off immigration.

Before people concerned with the social issues of New York, Chicago and San Francisco, conclude that they have at least surveyed their whole problem, they would do well to let Goodrich and Co. lead them down through the Kentucky mountains, the Georgia Piedmont, the Kansas Dust Bowl and the Dakota grasshopper hatcheries.

FERRY L. PLATT, JR.

# Mysticism and the Social Gospel

THE VISION OF GOD AND THE SOCIAL ORDER. *By J. Earl Gilbreath. Fleming H. Revell Company, $1.50.*

ONE of the charges hurled at those who preach the social gospel, so-called, is that they have forsaken the true religion of Jesus and have gone off after false gods. Men are to be saved individually and not en masse. On the other hand, one of the chief criticisms leveled at the mystics is that they ever tend to make religion a way of escape from the brutal realities of life. Religion at their hands fails to become socially redemptive. Here is an attempt by one of the younger ministers of the Methodist Church, South, to bridge that gap. The author points out that mysticism when it is essentially Christian inevitably emerges in ethical behavior, and that social action conceived on the Christian basis cannot be maintained without the continual renewing which comes through the vision of God.

Obviously the author has read widely in the literature of Christian mysticism and he has sensed not only its weaknesses but also its strength. For him the supreme experience of life comes when a person enters into conscious fellowship with God. This becomes the source of his moral insights and enthusiasms. When he surveys the social order he finds that capitalism through its profit-seeking and competition betrays both the aim and the method of the kingdom of God and has therefore come to judgment. He finds that communism comes "closer to the kingdom of God ideal of cooperation than any other existing form of society," though its "God-denying method" and its atheism defeat that ideal.

The book is least satisfactory when it attempts to answer the question of what the church can do to change the present economic order. The author rightly puts chief emphasis on the function of the church to quicken conscience, but while it is necessary to "stand on the Sermon on the Mount" and seek to inspire men to do justly, it seems to me that that is not facing the realities of our present confused world as adequately as could be desired. Must not love be "implemented" more concretely than that? The book, however, is both stimulating and rewarding. The author has kept close to life and has used his eyes and ears.

EDWIN A. BROWN.

# Books in Brief

THE DEER COME DOWN. *By Edward Weismiller. Yale University Press, $2.00.*

Mr. Weismiller is now a junior in Cornell College, Iowa, but his work in poetry is so creditable that his book is published as the 1936 volume of the Yale Series of Younger Poets. Most of the poems included have been inspired by things of the country and the wild.

50 SERMON-TALKS FOR BOYS AND GIRLS. *By Carl S. Weist. Willett, Clark & Company, $1.50.*

"Why the Flag Fell to Pieces." Why do you think? "It went to pieces doing nothing," said the Principal. . . . "Out of Focus," with kodak prints to show what happens, and Jacob Riis focusing on Mulberry Bend. . . . "A Night in the Barracks," with a gun and bayonet, haversack and canteen talking so hard that the gun and bayonet finally sneak out of the armory, headed for an iron foundry, determined to be melted and begin life all over again. But these are only three of the fifty, and perhaps not the best three, depending on whether you'd rather hear about Bobby Jones and his one-time temper, or about three monkeys, or about pack rats versus trade rats, or about—well, you name it and you'll find a sermon in the book to make your point. He who has a congregation of boys and girls should buy this book; and he who has this book should find a congregation of boys and girls.

PORTRAIT OF AN ERA AS DRAWN BY C. D. GIBSON, *A Biography. By Fairfax Downey. Charles Scribner's Sons, $3.50.*

The Gibson girl, as arbiter of fashion and the admired of all admirers, was forerunner of the movie star. In influence and popularity she was the out-runner of the actresses of her day. Her appeal was more universal; almost any woman could be a Gibson girl—or try. There were Gibson men too (of whom Gibson was one)—the prototype of the modern collar ad. But it was the girl who made history. If an age is known by its heroines, the figures that C. D. Gibson drew are illustrations for a history of the nineties and a decade or two thereafter. The biographer has so interpreted his task, not merely to write a biography but to present "the portrait of an era." Gibson's imagination was keen and his draughtsmanship magnificent within the limits he set for himself. He was not an ideal illustrator, though countless authors desired him, because he generally stole the show, except from Richard Harding Davis (another Gibson man). By rights he should have written the text for his own illustrations, as Du Maurier did. The written record, as here given, is full of interest and the scores of Gibson drawings reproduced in it are revealing—to some of us, reminding—of the character of the period.

PEARY. *By William Herbert Hobbs. The Macmillan Company, $5.00.*

Himself a geologist and an explorer not inexperienced in the vicissitudes of Arctic travel, Professor Hobbs is well qualified to tell the story of Admiral Peary's life and work. During his boyhood in Maine, Peary became skilled in taxidermy and was mounting birds for profit before he entered high school. He studied engineering at Bowdoin College, got a job as a surveyor, and then became a civil engineer in the U. S. navy. His important work in that connection was in making a recognizance survey for a canal across Nicaragua. (He always preferred Nicaragua to Panama as a site for the canal.) He spent several years at this, interrupted by his first Greenland

trip in 1886, a two-man expedition privately financed by borrowing five hundred dollars, which took him a hundred miles into the interior of the ice-cap. In jungles and on glaciers alike he developed extraordinary resourcefulness and endurance. More and more his heart turned to the north. His plan of crossing Greenland was anticipated by Nansen, who made the first crossing in 1888 but rather far south, below the arctic circle and where Greenland is narrowing rapidly toward its tip—not that the going was not bad enough to make even that a great exploit. Peary's first important expedition, backed by several learned societies, started farther north and proceeded northeast to open water, proving Greenland an island. Dr. Cook was a member of this party. Many other expeditions followed. Peary reached the pole on April 6, 1909, after twenty-three years of planning and effort. Cook claimed to have reached the pole on April 21, but he got his story to the public first and a terrific controversy ensued. Peary won in the end, both with the scientists and with the public, but it was almost as hard to prove that he had reached the pole as it had been to reach it. He turned his thoughts to the South Pole, but Amundsen and Scott beat him to it. His later years were devoted to the encouragement of aviation for national defense.

# *CORRESPONDENCE*

## The Philippines: An Army View

EDITOR THE CHRISTIAN CENTURY:

SIR: May I say a word in agreement with Harold E. Fey's recent article, "Sabotaging Filipino Schools"? Mr. Fey contends that the Filipino government at Manila has taken a backward step which will damage the good system of general education that has been slowly built up throughout the Philippines. This is the new expenditure of so much of the revenue on the military plans.

The first law passed by the new Filipino autonomous government was for general conscription for military training and service in peacetime, starting with the girls and the boys ten years old. The plan is to maintain a standing army—reported as from 10,000 to 19,000 men—with a trained reserve of 400,000 men to be ready in ten years. A few fast seagoing launches, each with two torpedo tubes, and a limited number of airplanes will aid this land army to defend the great and widely spread Philippines archipelago. The cost for this new army is given as more than 25 per cent of the entire government income.

The defense of such an area of sea and land is a naval problem and would cost far more than the whole revenue of the Philippine government. No land force can prevent an enemy power that has a great fleet from blockading the ports and forcing the surrender of the Filipino army.

Friends of the Filipinos had hoped that any extra funds would be used for experimenting concerning the grave agricultural situation. Here is a tropical land where rice is the staple food; yet the islands have never grown rice enough for food; quantities of rice must be imported annually. Here is a country under the tyranny of a single crop—sugar; yet the production costs for sugar are far higher than for sugar grown in Cuba, Hawaii or Java. The American army at Manila buys Java sugar for the American soldiers because the price asked for Philippine sugar is about double that of the Java-grown product.

There is at Manila a determined movement to ask our Congress to so amend the Independence Act as to perpetuate the Commonwealth at Manila—to annex the Philippines to the United States. Such action would call for continued additional sacrifice on the part of the American people—undreamed-of cost for the defense of the far-off islands. When we occupied the Philippines a generation ago, the shadow of the American colossus was enough to make other Pacific powers tremble. Great changes have come about; a western Pacific power now has one of the world's great battle fleets and a powerful field army.

Japan lies squarely *between* the United States and the Philippines and just midway between our Aleutian islands and Manila. (A globe—and not a map—must be studied in order to get the correct view of the Pacific ocean.) The strategy of the northwest Pacific is governed by the relative positions of the several countries, the distances between them and so on. This fixes for the present Japan as the controlling and dominant power in that region. Neither the United States alone nor the United States in military and political alliance with the Philippine state can defend the Philippines, situated so near Japan and at a distance of 6,500 miles from the United States. Manila is in no sense a base for the United States in the Far East. Manila is a distant and exposed salient: no such salient has ever been successfully defended.

I favor carrying out the law for Philippine independence in 1946. Japan has no intention of destroying the Philippine republic in ten years and annexing the islands. Such action would damage Japan's trade with the islands and divide her fleet opposite Soviet Russia. The new Philippine state will need aid from our country for some years in the form of being allowed to continue to sell in America a portion of her money crops duty-free at our ports.

New York, N. Y. WILLIAM C. RIVERS,
Major General, U.S.A. (Retired).

## In Support of Our Correspondent

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Rev. George Albert Fallon published in The Christian Century of December 2 in the interest of fair play is not fair at all. Mr. Webber was invited by at least two members of the Pittsburgh conference, after due consultation with at least a dozen other members, to attend the annual session last October. Many of the members desired him to come in the interest of the Methodist Federation for Social Service and numbers of the men gave money and subscriptions for its support. When the social service commission met to set up the luncheon program for the conference it was reported that Bishop Leonard, whose hostility to the M.F.S.S. is well known, would not speak on the program with Mr. Webber. It was then proposed by members of the commission that while Mr. Webber might not speak on the luncheon program, this being a free country he might attend the conference as field secretary of the M.F.S.S. and promote as he saw fit the interest of that movement. . . .

The original report of your correspondent, to which Mr. Fallon took exception, was substantially correct. An officially constituted conference committee recommended that Mr. Webber be introduced to present the work of the M.F.S.S. as had often been done in former years. The bishop refused to let Mr. Webber speak at all. The only time Mr. Webber appeared before the conference was in the evening session when he sought the floor to explain and defend himself after the bishop had attacked the M.F.S.S. and also had attacked Mr. Webber most severely, accusing him of holding secret meetings and lobbying about the conference. Many of the ministers regretted the incident but felt that it was one of those situations where nothing that would help matters could be done.

First Methodist Church, Carnegie, Pa. BENJAMIN FRANKLIN CRAWFORD,
Former chairman, Social Service Commission.

## Did the Churches Dodge in Oregon?

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to your editorial commenting on the outcome of the Oregon referendum on compulsory military drill, may I add a brief supplementary word? I would be the last person to dissent from Mr. Neuberger's criticism of the national peace organizations for their failure to support more fully the Oregon campaign, for I observed the situation from a point which enabled me to know which of them helped and which did not. But I write

to suggest that the criticism be extended to apply to church organizations as well.

For years the various denominations have been adopting resolutions denouncing compulsory military training, and in some cases denominational leaders have pledged themselves to support students coming into conflict with compulsory drill regulations. Have church leaders applied the full force of their denominational mechanisms, and the influence of their other resources, to the support of measures designed to achieve the ends endorsed in such resolutions? The record hardly justifies an affirmative reply.

The churches have passed good resolutions—yes; but beyond that comparatively little has been done. When Christian boys were fighting in the courts for their rights to education without military training, it was peace movement money, for the most part, that sustained their efforts. I suspect that if church property rights had been at issue in those cases, the particular denominations involved would have lost no time in retaining the most competent legal aid possible to prepare their cases for presentation in the courts. Not so when the rights of mere student conscientious objectors to militarism were involved.

In the Oregon campaign the same record of inadequate cooperation on the part of the church denominations manifested itself; it was money contributed by the peace movement people, mostly, that carried the campaign as far as it went. Apart from raising funds, there was much the churches could have done, but failed to do. If each preacher in Oregon had carried his own congregation on the military drill question, the outcome of the vote might have been different.

On this issue, as on so many others, church leaders have mastered a resolution-adopting technique, but as yet comparatively few of them have learned that social ideals cannot be translated into political realities without hard and costly struggle.

Committee on Militarism in Education, EDWIN C. JOHNSON,
New York, N. Y. Secretary.

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EDITOR THE CHRISTIAN CENTURY:

SIR: I learn from the December 23 issue that only $901 was spent by the groups that should have been intensely interested to secure the passage of an anticompulsory military training measure in the state of Oregon. You also reported that it was said by Mr. Neuberger of the *New York Times* that "most of them (peace groups) were indifferent toward the Oregon vote." In contrast to this there was a measure on the ballot in Colorado to secure the passage of which the churches and charitable institutions of the state spent over $6,000. It was a constitutional amendment providing for the exemption of the personal property of these institutions from taxation; their real property being already exempt. The measure was carried by a large vote. Isn't that the same fault with which we often charge the masters of wealth—more interest in tax exemption than in human welfare?

Eaton, Colorado. J. EDWIN ELDER.

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EDITOR THE CHRISTIAN CENTURY:

SIR: Anent Oregon's vote on the noncompulsory military training bill and your fine editorial about it, let me add one more word. This bill was worded in a confusing manner, whether intentionally or not I do not know. It was so worded that voting "no" meant voting "yes" for compulsory military training, while voting "yes" meant voting "no" to compulsory training. Unquestionably this was one factor in defeating this bill. I have talked with several voters who voted "no," thinking thereby to have voted against compulsory military training at the state's institutions of higher learning. When I told them that they had voted for compulsory training, they replied that then they had voted just the opposite way from their intentions.

Portland, Ore. PAUL BRINKMAN, JR.

## Cooperative Funerals in Oklahoma

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue for November 25 you print a letter from Carl Haessler, who signs himself "Director, Institute of Mortuary Research." The letter deals with the activities of cooperative burial societies, an institution of which Mr. Haessler violently disapproves. This he has a perfect right to do, but not to leave a wrong impression with regard to certain of the societies which are now active. He declares, for instance, concerning the Guardian Foundation of Oklahoma, that "it was promoted, not by civic leaders, but by . . . a peripatetic promoter . . ." Among the organizers of the Guardian Foundation were the Rev. F. M. Sheldon, now of Milwaukee, one of the wisest and solidest Congregational ministers in the United States; Henry and William Kemp, grocers in Oklahoma City for the last 35 years; Victor E. Harlow, editor and publisher of *Harlow's Weekly* in Oklahoma City for a generation; C. C. Day of the Pacific Mutual Life Insurance Company; Edward L. Klein, old established life insurance man; A. O. Campbell of the First National Bank and Trust Company; Solon Overall, for many years with the Alexander Drug Company; Dr. Fenton Sanger and others of the most permanent and most enterprising citizens of Oklahoma City.

It is true that that "the Oklahoma City establishment . . . is indistinguishable from any other funeral home there"—except in the trifling respect that it will furnish a decent funeral for half or two-thirds what the identical service will cost elsewhere; but anyone who takes the trouble to look into the matter will find that, as far at least as Oklahoma City is concerned, it is not the case that ". . . cooperative burial societies flourish after a fashion close to the indigent level, and that funeral directors provide as a rule better serviced funerals at the same price as the cooperatives."

I haven't the data to deny Mr. Haessler's allegations in toto. But as far as the Guardian Foundation of Oklahoma City is concerned, they have no basis in fact.

University of Oklahoma, R. T. HOUSE.
Norman, Okla.

# The Question Box

*Who is meant by the Bible injunction, "Be not unequally yoked"?* R. T. B., Utica, N. Y.

THE reference is to the words of the apostle Paul in II Cor. 6:14, where it is evidently the purpose of the writer to warn against marriages between believers and members of the pagan society by which they were surrounded. The figure is, of course, that of cattle yoked together. Many of the common practices of the heathen world were inconsistent with fidelity to the ideals of the Christian life, and marriage between those who were thus separated by the moral standards and customs of the two groups would put a constant strain upon the followers of Christ. It is therefore the counsel of the apostle that such alliances be avoided. Far easier would it be for a family to be founded within the circle of the Christian society if it were to be preserved from the contaminations of paganism.

For those who are already married, but are separated in their religious circumstances, the apostle has a line of counsel in I Cor. 7:12-17, in which he advises against divorce or separation, hoping that the upright character of the believing partner may win the other to the Christian way. Yet there may be unavoidable separations.

It is possible that in the passage cited the apostle refers to other associations than marriage, such as business relationships or social contacts. In I Cor. 5:9-11 he concedes that one would have to go out of the world to escape all such relationships, but warns against such contaminations wherever possible, evidently with a particular case in mind.

These passages suggest some of the textual problems with which New Testament scholars have to deal. In I Cor. 5:9 the apostle refers to a previous epistle to the church in Corinth. What became of this writing? In II Cor. 6:14-7:1 there is evidently a fragment of another writing, inserted here out of its connection, for it is plainly an interruption of the earnest plea which precedes and follows it. Some have thought that this fragment is part of an epistle written before I Corinthians, to which reference is made in I Cor. 5:9.

H. L. W.

XUM

# NEWS *of the* CHRISTIAN WORLD

## Filipinos Back Military Regime

**Anniversary of Commonwealth Government Kept—Little Protest Against Compulsory Military Training**

*(Correspondence from the Philippines)*

MANILA, Dec. 4.—The first year of the commonwealth government closed on Sunday, Nov. 15. All over the Philippines the celebration featured parades of soldiers and of school children in training for military service. In Manila thousands took part. In provincial capitals the lines were not so long but uniforms, rifles—real and imitation—barked orders, marching boys and girls and young men and women gave the strong impression that officials consider progress in "national defense" the outstanding accomplishment of the new administration.

In spite of the fact that Monday, the sixteenth, was a holiday because the anniversary date fell on Sunday, the demonstration was held on the fifteenth. Compulsory military training applies to all school children, boys and girls, beginning at ten years of age. Hundreds of thousands of them, many not much more than "knee high," had to stand in the hot sun on that lovely afternoon or march along dusty roads and streets. Two days later I saw what happened in at least one province to any who failed to show up that Sunday. On the blackboard in a classroom of an elementary school I read this notice: "Nov. 17, 1936—Pastor Angco is suspended today for not attending the parade last Sunday. By Order."

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### Little Opposition to "Defense" Program

The country appears thoroughly convinced that this program of defense planned by Field Marshall General Douglas MacArthur and promoted on all occasions by President Manuel Quezon through word, gesture and even semi-military dress will insure the welfare and stability of the Philippines. There is alarmingly little opposition to the compulsory aspect of the plan. The state University of the Philippines, the Catholic University of Santo Tomas, and even the Protestant Silliman University have accepted from the government the privilege of giving military training to young men who prefer a two-year course of it in college to five and a half months of it in camp.

The *Philippine Forum,* a monthly edited by national assemblyman Camilo Osias, has kept up a consistent protest against the militarization of the Filipino mind and the creation of a private army for some would-be dictator. Now and then a teacher of physical education in a high school tells his students that the Boy Scout work is superior to military training for their needs or a missionary warns against the dangers parading under the guise of national defense. But these are feeble voices whispering amid a national chorus of praise and acclaim.

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### Editor Answers Fey's Charges

A. V. H. Hartendorp, editor and publisher of the *Philippine Magazine,* a journal widely read by intellectuals, takes up the cudgels in the "Defense of National Defense" in a reply to Harold E. Fey's article in the *Nation,* reprinted here in the *National Review.* Hartendorp fears Japan and in answer to Fey's statement that MacArthur's presence and work here will probably have a very serious effect upon U. S.-Japan relations, he says: "The implication is that Japan would like the Philippines weak and therefore, of course, the Philippines should be kept so." To Fey's protest against "this unauthorized addition to the armed forces under the American flag" and to his statement that the "new Philippine constitution specifically recognizes the right of the United States to call to its service all the military forces organized by the commonwealth government," Hartendorp retorts that "the United States is still sovereign in the Philippines" and "this would be true regardless of any provision in the constitution." He further maintains that the United States ought to help provide national defense for the Philippines in order to enable the people "to achieve the one most fundamental requisite of nationhood—the ability to defend and maintain territorial integrity. To use every possible means to bring this about is the last and most unescapable duty of the United States in the Philippines."

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### Claims Civilian Support For Military Policy

Hartendorp then presents a three-column summary of the events leading up to the order issued last April for 40,000 youths to be trained in 1937, double the number at first planned, and concludes: "The Philippine defense movement was not fathered by the 'American military and naval machine' (whatever that is), but by Mr. Quezon and Secretary of War Dern, not to mention President Roosevelt, all civilians, and is fully 'authorized' by competent Philippine as well as American authority and is whole-heartedly backed by public opinion in the Philippines."

It would help the situation here if the Christian forces of America could make it clear to the leaders and people of the Philippines that not "all civilians" support Congress and President Roosevelt in the aid they are giving "national defense."

E. K. HIGDON.

### Joseph A. Vance Student Counselor at Dubuque

Joseph A. Vance, minister of the First Presbyterian Church in Detroit, Michigan, was the special speaker and student counselor during Religious Emphasis Week, Jan. 4-8, at the University of Dubuque. During the same week a ministers' conference was held, courses being offered by the faculty of the seminary and special lectures being given by Dr. Joseph A. Vance, Dr. W. O. Harless and others.

## England Hopes To Escape War

**Government Does Not Intend to Be Involved in Fascist-Communist Struggle —Dr. Campbell Morgan Honored**

*(Correspondence from England)*

LONDON, Dec. 31.—A little surprised at ourselves we have settled down quickly after the upheavals of recent weeks. The ancient procedure for proclaiming the new king and queen has been repeated. The messages from the king have been received and the loyal answers have been duly made. There has been no excitement. No voices have been raised in parliament or elsewhere against the new order. The king and queen have received the same kind of welcome which George V and Queen Mary received in 1910 and there is a general hope that they will keep before them that model.

Parliament adjourned for the Christmas recess and will not be in session for about a month. Mr. Eden has been once more the spokesman of the government in its foreign policy and every word of his has been followed closely in Europe. He does not deny that the nonintervention pact has been violated, but he still believes that it has prevented worse evils and he presses still for its due observance. Meanwhile he is busy with some kind of "gentleman's agreement" in the Mediterranean with Italy. It looks plain enough that the government of this country does not mean to be dragged into a struggle between the two camps of communism and fascism, and Russia would be ill-advised if it imagined that the precedent of August 1914 would be followed again. Mr. Eden gives us cause for serious thoughts, but he certainly does not give up the hope of peace.

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### Dr. Campbell Morgan Honored at Jubilee

Dr. Campbell Morgan belongs as much to America as to England and there will be many friends of his there who will share in the celebration of his diamond jubilee as a preacher. Westminster Chapel was filled last Wednesday when many famous preachers bore their tribute to this master. Lord Craigmyle, who is better known by his former name of Shaw, spoke of great preachers who had been his friends, Rainey, Whyte, Fairbairn and Campbell Morgan. Many of different schools spoke of Dr. Morgan's rare powers and of the steadfast devotion of these powers to one supremely comprehensive task. One or two speakers spoke of Dr. Morgan's Methodist origin. In his reply he said that he had been a Methodist local preacher but the Methodists did not want him in their ministry. He had found his calling in the Congregational church and he remained an impenitent Congregationalist. I am old enough to remember the time when he first became known to Londoners in Tollington Park. Since that time whenever he has preached in London he has never lost his hold upon

its citizens. I know of men who have gone to his Friday night classes prepared to criticize and remained to admire and to learn. He began to preach very early, for he is only 73 now and there is reason to think that he has not spoken his last word.

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**Preaching to Millions**

Canon Thompson Elliott is vicar of St. Michael's, Chester Square, in the west of London. Ten years ago he was invited by the radio to take a short evening service on Thursday nights. This he has done with an ever increasing number of listeners. I have often listened to him. He is simple, practical, not in the least emotional, never pretentious. He never says startling things and never tries to put truth in any paradoxical way. He simply gives tired people at 10:00 or 10:15 p.m. some good Christian counsel, especially meant for people discouraged and in trouble. But he has the gift, which has never been analyzed, of winning the devotion of literally millions of hearers. Lately he has invited such as cared to come to meet him in the Albert Hall, and the room could have been filled many times. He has begun a league of prayer for those who listen on Thursdays. It is probable that before long half a million of these listeners will be praying for peace at the time when this service is held. It is an entirely unexpected outcome of the radio service. Canon Elliott has always been a preacher who could win a large number of hearers, but it is like a modern miracle that he should be able to preach to millions. And the character of his addresses should be remembered, when the question is before assemblies, what do people wish to hear in church?

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**And So Forth**

In a day in which Calvin is still fiercely attacked Principal Whale of Cambridge defends him with learning and passion. "Lutheranism is essentially German but the influence of Calvin is world-wide and international." It is the glory of Calvinism that its test word is "God."

Mr. H. G. Wells has attacked the Archbishop of Canterbury for his broadcast address on the Sunday following the abdication. Others have said that the B.B.C. should not have treated this event as if it were a funeral.

Mr. Aldous Huxley not without reason has shown how the industrial life of modern England has changed the character of Christmas. When Dickens took us to Dingley Dell for Christmas a hundred years ago, there were no presents given at that season. But now!

EDWARD SHILLITO.

**Cincinnati Federation Announces Forum**

The Protestant Church Forum of Cincinnati announces a series of lectures on the "Resources of Religion" to be held during January, February and March. The speakers and their subjects are: George Buttrick, "Why We Are Christian"; Reinhold Niebuhr, "The Relationship of Christianity to the Social Struggle"; Paul Dengler, "Danger Zones in Central Europe"; Mrs. Harper Sibley, "Christianity Confronts a Needy World"; and Charles Gilkey, "What Has Religion to Offer the Younger Generation?" The forum is held by the Federation of Churches.

# Plan Reform In Liquor Control

**Grand Jury Seeks to End Abuses in Minneapolis—Legislature to Pass Security Law**

*(Correspondence from Minnesota)*

VIRGINIA, MINN., Dec. 29.—Following the recent investigations of liquor control in Minneapolis and the consequent revelations, the Hennepin county grand jury last week brought a new proposal to the city council. They suggest that the beer and liquor license system be drastically reorganized and be placed under a separate city bureau. It was the grand jury's way of saying that immediate improvement is demanded. The suggestion would take the liquor business out of the bureau of licenses, weights and measures, where it has been administered, and would place full responsibility on a single head. The proposed ordinance is within the law, according to an opinion of the assistant city attorney, John O'Donnell. It is generally believed that the adoption of this proposal would help materially.

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**Social Legislation Slated to Pass**

The Minnesota state legislature convened in special session last week for the purpose of enacting an unemployment insurance law which will qualify the state to obtain its part of the employer contributions for 1936 as laid down by the federal Social Security Act. A committee from the legislature has been studying the act for the past few months, and has rather well defined ideas for the necessary legislation. In his message to the legislature, Gov. Hjalmer Peterson came out squarely for exemption of employees from payment of contributions to the unemployment fund; and an insurance plan was introduced in the senate, backed by the governor, that would pay employee benefits during strikes or labor disputes.

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**Mayor Declares War On Gambling**

Prodded into action by a daring $5,000 robbery of an alleged gambling house, Minneapolis police, mayor and council are putting on a periodic drive against gambling in the city. It remains to be seen what actually is accomplished, inasmuch as there is the usual buck-passing from one group to another. The mayor's statement is clear-cut and vigorous enough if actually followed: "I am instructing the chief and the police captains to make a thorough check-up of all places where there is reputed to be gambling and, wherever any games are found, to close such places and see that they remain closed. I appreciate the fact that there probably will always be a certain amount of sneaking among gamblers and other law violators, but open, public gambling will not be permitted to flaunt itself before the general public."

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**Zionist Proposes Solution Of Jewish-Arab Quarrel**

Mr. Maurice Samuel, author and lecturer, who recently returned to this country from Palestine, lectured recently at Beth El Synagogue in Minneapolis. He gives as the solution of the bloody Arab-Jewish riots, the doubling of the number of Jews in Palestine and the removal of all British officials who will not uphold the official policy which recognizes Palestine as the homeland of the Hebrew people. "There is still much work to be done before peace can be definitely established," he said. "The principal agitation comes from local Arab chieftains, mostly large landowners, who don't like the democratic ideas brought to Palestine by the Jews as contrasted with the old feudal methods of the Arab aristocracy."

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**Dedicate Chimes to Pastor's Wife**

A set of chimes, gift of an anonymous donor, was recently installed in St. Anthony Park Methodist Church, St. Paul, and was dedicated on Christmas eve. They are being given in honor of Mrs. Rising, wife of the Rev. Lloyd Rising, who has been pastor of this church for the past 13 years. In spite of increasing helplessness during a number of years, due to arthritis, Mrs. Rising has kept up her activity in the church and has been a source of inspiration to the people of the parish and the students at the Farm School. The work of the Wesley Foundation for this part of the University of Minnesota is carried on at this church.

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**And So Forth**

An exchange of pulpits between Dr. A. Raymond Grant of First Methodist Church of Duluth and Dr. Newton S. Moats of First Methodist Church of Sacramento, Cal., has just been announced, the exchange to take place about Feb. 1.

The Minnesota Federation of Churches recently voted to set up its own preaching mission to begin in the Twin Cities April 11 and continue throughout the state on a county basis.

The Salvation Army of Minneapolis held a Christmas party for more than 3,000 needy children of the city. The army also provided baskets for 1,000 families.

Community Fund drives in various cities of the state were quite successful this year, indicating that the fountains of human generosity are not dried up, and also that economic conditions are improving.

The State Baptist Ministers Conference has been in session during the past week in Minneapolis. Among other things the conference voted a vigorous protest against radio advertising of beer and hard liquor. Rev. Earl V. Pierce of Lake Harriet Baptist Church was elected president of the group for the coming year.

EDWARD W. STODGHILL.

**W.C.T.U. Needs Old Issue Of The Christian Century**

The National Woman's Christian Temperance Union wishes to secure a copy of The Christian Century for December 4, 1934, which carried the article of Dr. John Haynes Holmes on "The Second Year of Repeal." Neither The Christian Century office nor Dr. Holmes has an additional copy of that issue. Miss Bertha R. Palmer, director of alcohol education of the W.C.T.U., whose address is 1730 Chicago Ave., Evanston, Ill., would be glad to hear from anyone who can contribute the needed copy to the alcohol reference library, which she is establishing.

XUM

# Franco-Turkish Tension Grows

**League Dealing with Dispute Over Antioch and Alexandretta—Egyptian Youth Make Excessive Demands**

*(Correspondence from the Near East)*

ISTANBUL, Dec. 19.—The Turco-French tension over Antioch and Alexandretta has steadily been increasing ever since I began to report about it some time ago. It is still the main issue in the Near East, and the existence of this cause of friction is particularly important at a time when the prestige of the League of Nations is waning. It is before that body that the Franco-Turkish dispute will be discussed in the course of the next few days. A further element of unrest is the vexations to which the Turkish population across the border appears to be subjected.

The Turco-French tension results from the Franco-Syrian treaty, which terminates the mandate over Syria. The Franco-Lebanese treaty which is coexistent with it has also caused trouble. Differing from the Franco-Syrian treaty, it has created a somewhat different connection between France and the Lebanon, which has also been hitherto covered by the mandate. The bond between the Lebanon and France is relatively much closer, a situation which is due to part of the Lebanese population being Christian. The Arab section, however, looks upon this treaty as destructive of Syrian unity and has been responsible for anti-treaty demonstrations, which, throwing the Moslems against the Christians, have degenerated into an orgy of destruction and violence.

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**Turkish Trade Regulations Enlarge Foreign Imports**

Under the new importation regulations, which represent an unquestioned departure from the economic principles hitherto followed, it will again be possible to sell a great number of articles to Turkey which have been barred from importation into that country. But, on the other hand, the government has been empowered permanently to intervene in purchases of certain very important articles such as cotton yarns, paper, iron tubes, etc. There is also a tendency to grant the monopoly of the importation of other articles to certain bodies, thus reducing the scope of private trade. This policy is reported to be dictated by the hope of reducing the general price level, but no estimate may be made of its value until it is clearly demonstrated that these measures serve this aim rather than the mere extension of state intervention to the field of foreign trade.

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**Egyptian Youth Movement Proves Irresponsible**

The nationalist party now in power in Egypt is increasingly feeling the effects of past encouragement to riotous students and schoolboys. The Egyptian youth which was in the habit of flouting authority when the nationalists were in opposition appears to have maintained that custom irrespective of the political views of the government. Strikes, wreckage of school furniture, and all kinds of assaults in addition to direct appeal to Nahas Pasha, the head of the government, represent the now customary means of voicing the students' displeasure about matters of even the most trivial character. Despite advice received, Nahas Pasha refrains from taking any strong steps, fearing that such action may lessen his popularity.

This is the reason why the undergraduates of the Faculty of Commerce practically never stop striking, claiming privileged position in the government administration as well as advances from the State Industrial Bank to allow them to start in business. They also ask for legislation to compel foreign firms not only to use Arabic, but also to engage them at higher wages than usual. It also appears that lack of discretion and a tendency to utilize confidential information for personal ends is one of the striking characteristics of the nationalist youth employed with foreign firms.

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**New English Cathedral In Egypt**

Information received from Egypt reports the laying of the foundation stone of the new English cathedral, which ceremony was conducted by Llewellyn Gwynne, Anglican bishop in Egypt and the Sudan. The cathedral which is being constructed to designs drawn up by A. Gilbert Cost is expected to cost over $650,000. Part of this sum was raised by the sale of the site of the old parish Church of All Saints.

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**Disastrous Flood At Adana**

The town of Adana and its neighboring region has recently suffered one of the most trying catastrophes it has ever experienced. The swelling of the river Seylan which flows through Adana rapidly placed the town and a number of villages under water, while thousands of panic-stricken men, women and children were running for their lives. In the town, more than a thousand houses were damaged. Of these, 32 have been pulled down by order of the municipality, and about 100 others are to follow. In the surrounding villages the number of damaged houses amounts to 900. It is not yet known how many persons lost their lives. The figures given vary between 30 and 100. Four thousand persons are now being fed by the Red Crescent, which, in addition, has distributed several thousand tents and large quantities of clothes.

E. GUERON.

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**Tusculum College Holds Memorial Service**

A memorial service in honor of the late Charles Oliver Gray, who served as president of Tusculum College, Greeneville, Tenn., for 22 years, was held recently on the Tusculum campus. Resolutions of appreciation by trustees and faculty were read. The memorial address was delivered by Dr. William Chalmers Covert, former moderator of the Presbyterian General Assembly and retired general secretary of the Presbyterian Board of Christian Education, who was a lifelong friend of Dr. Gray's. Dr. Cleland B. McAfee, recently retired from the Presbyterian Board of Foreign Missions, offered the memorial prayer. President Charles A. Anderson announced that the trustees are planning the erection of a memorial chapel in honor of Dr. Gray.

# Learned Groups Study Problems

**Social Issues Dominate Discussions—Sociologists Back Jerome Davis—University Pastors Confer**

*(Correspondence from Chicago)*

CHICAGO, Jan. 4.—As is usual during the Christmas holidays, a large number of meetings and conferences of learned societies and other organizations have been in session in Chicago. I am not sure that I have the complete list, but among those that I have visited or have seen noticed in the papers are the Music Teachers' National Association, the American Catholic Philosophical Association, the American Library Association, the Catholic Library Association, the American Economic Association, the American Statistical Association, the American Farm Economic Association, the American Economic Association, the American Sociological Society, the American Political Science Association, the American Association for Labor Legislation, the American Students' Union, and the Conference of University Church Workers. It will be seen that the social science societies predominated, and, it may be added, that the Catholic Philosophical Association gave the major part of its attention to social and economic problems, and the librarians, not to mention the university religious workers and students, got into these areas of discussion.

* * *

**Social Problems Dominate Discussion in Many Groups**

The discussion of social problems in these various meetings was of more than passing interest to religious folk. Dr. Thurber M. Smith, of St. Louis University, speaking before the American Catholic Philosophical Association, discussed the rise of different forms of state absolutism (nazism, fascism and communism) and pointed out that in all of them alike "the modern state is looked upon as the sole social reality which absorbs and replaces all other forms of social organization." "The choice," he said, "is between the absolute state, whether fascist, nazi or communist, and a return to that concept of humanity as a great community or republic in which all work out their final destiny under the rule of God." The need for a fundamental social philosophy was also stressed by Dr. Charles A. Elwood, professor of sociology at Duke University, in an address before Pi Gamma Mu, national social science honor fraternity, which held its meetings while the social science associations were in session. He also referred to the state absolutisms of Italy, Germany and Russia, which countries, he said, are controlled in all their activities by social philosophies that are false and without adequate scientific foundation. The world's great need, he declared, is for a broad but integrated and scientifically sound social philosophy, and further insisted that it is the responsibility of social scientists to evolve such a philosophy. No mere gathering of social facts, however important, can take the place of this service.

Other subjects which figured prominently in the discussions were crime and its

prevention, the function of the supreme court, neutrality in war, the effect of restricted immigration and the lowered birth rate upon American cultural and economic life, problems connected with farm tenancy and sharecropping, booms and depressions, national isolation, the social cost of syphilis, and the place of the "brain trust" in government.

* * *

**Sociologists Back Jerome Davis**

The American Sociological Society, at its final meeting, joined other groups in advocating an investigation into the release of Prof. Jerome Davis by Yale University. It expressed its commitment to the principle of academic freedom and welcomed the investigation of the matter by the American Association of University Professors. In speaking for the resolution Prof. E. A. Ross, Wisconsin sociologist, said: "After a thirteen-year tenure Dr. Davis has been notified that his services at Yale as professor of practical philanthropy will end next June on the flimsy pretext that finances do not permit his retention. Actually, it is clear that Dr. Davis' sympathy toward organized labor has made him offensive to some of the prospective donors for Yale's 65 million dollar building program."

* * *

**University Church Workers Meet**

The university church workers, in their conference at Chicago Theological Seminary, also discussed social and economic problems—cooperatives, international peace, social service, etc. The conference was well attended and highly valuable. H. D. Bollinger, chairman of the national commission on university work of the Council of Church Boards of Education, spoke on "Steps to be Taken in the Development of a United Student Christian Movement," and in a later period there was a general discussion of such student youth movements as the American Student Union, the United Youth Program, the Student Volunteer Movement and the World Student Christian Federation. An outstanding address of the program was that of Dr. E. F. Tittle, of Evanston, on "Education and Religion."

* * *

**Dr. C. C. Morrison Speaks at Union Ministers' Meeting**

The ministers of Chicago who have been interested in Dr. Morrison's recent discussions of the church in The Christian Century had an opportunity to hear him speak on the subject at the Union Ministers' meeting, held Monday, Dec. 28, at the Central Y.M.C.A. His address was entitled "The Church in the New Year," and he dared to essay the role of prophet. Space does not permit any adequate report of the address, but Dr. Morrison clearly foresees a time when a more unified Protestant church, conscious of its social role and totalitarian in its claims on human life, will clash with the political state.

* * *

**University of Chicago Receives Large Gift**

The General Education Board of New York has just announced a gift of three million dollars to the University of Chicago. It is unrestricted, but it is understood that it will be used mainly in the medical school.

CHARLES T. HOLMAN.


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# Catholic Church Controls Austria

**Protestant Minority Embarrassed by Demands for Loyalty to Church as Well as State**

*(Correspondence from Central Europe)*

VIENNA, Dec. 12.—There are approximately 310,000 Protestants in Austria, and they constitute less than 5 per cent of the population. Over against them are some 6 million Catholics, who make up more than 90 per cent of the population. The minority claims that it is subjected to much persecution at the hands of the majority. The government, they say, is outspokenly Catholic and is carrying on a vigorous Catholic crusade, which they call a counter-reformation.

*Austria Was Once Protestant*

At one time, when Luther's movement had reached the peak of its influence, most of Austria was Protestant. At that moment practically the whole German world war separated from Rome. But a strong counter-reformation set in and Rome recovered much territory. Austria was forcibly brought back into the fold and for centuries was kept under an intolerant Catholic regime. Protestantism became very nearly extinct. Finally, however, pressure was relaxed and complete religious freedom granted under Emperor Franz Joseph.

After the collapse of the empire, the Socialists became very influential and in consequence, still more freedom prevailed. The clerical party governed, to be sure, and a priest was for many years chancellor, but there was such a strong opposition that oppression by the Catholics was almost impossible. In fact, the Catholics themselves were spiritually terrorized. They were on the defensive.

*Catholics Now in Control*

Since the overthrow and suppression of the reds in 1934 the situation has been entirely changed. The Catholics became complete masters of the country and established a dictatorship. Austria was made the most Catholic country in Europe.

What has happened since is described in a new book, compiled by Protestant leaders and entitled, *Die Gegen-Reformation in Neu-Oesterreich.* It lays chief stress on the following points:

Austria, according to the new constitution is an authoritarian Christian state. But "Christian" in this case has been defined by the very highest authorities as Catholic. The official phrase is "Christianity of the Catholic type." All authority, the constitution states, derives from God. Austria is a Catholic dictatorship.

And an aggressive one. The state is not merely formally but militantly Catholic. It is directed by ardent crusaders, who say that the new Austria has a Catholic mission, and who want to restore Catholicism to its former place in world affairs. Austria as a state is a Catholic missionary. Dollfuss, himself, the creator of the present regime, said, "Every one responsible for public life in the land must see to it that Catholic principles are applied. Above all else we leaders must strive to be Catholics."

The president of the state, Wilhelm Miklas, is even more of a missionary than Dollfuss was. It would be difficult for one to be more categorical than he is. "Patriotism," he once declared, "is inseparable from Catholicism. Genuine Austrianism cannot be distinguished from genuine Catholicism."

The present Chancellor, Dr. Kurt von Schuschnigg, is hardly less emphatic. "The soul of Austria is and remains Catholic," he has declared. Dr. Richard Schmitz, the mayor of Vienna, is more aggressively Catholic even than the chancellor. And practically all other leaders are moved by the same militant spirit.

*Protestants Subject to Prosecution*

It is not surprising that an officially Catholic state, whose constitution is based on an encyclical of the pope, and whose masters are ardent crusaders, should cause much embarrassment to Protestants, and according to the book cited above this is most emphatically the case. Many evangelicals, indeed, find it extremely difficult to profess loyalty to the state. Their consciences do not permit them to declare allegiance to a militant Catholic regime. The leading Protestant here, Dr. J. Heinzelmann, has repeatedly refused to do anything more than "accept the state as a given fact." A good Christian, he says, keeps the laws in every state and in this sense the Protestants here are loyal. But they cannot "believe in" Austria any more than they do in the pope at Rome. That is, of course, a painful situation.

The Protestants assert that the one and only social-political organization here, the Fatherland Front, is unreservedly Catholic. It is, indeed, an instrument for furthering Catholicism. Yet every state, municipal or district official, every railroad employee, or worker in a municipal gas or electric plant must be a member. The state requires it. In order to keep one's job he must wear the little red Fatherland Front ribbon. Those who refuse to wear the ribbon are considered traitors and are dismissed from service. It is almost as distinctly Catholic a symbol as a crucifix would be, yet Protestant teachers, judges, pupils and students must wear it or suffer the consequences.

All state youth's organizations, the evangelicals assert, are Catholic. Most schools of all grades are under strong Catholic influence, many under Catholic control.

*To Leave Church a Criminal Offense*

When persons wish to leave the Catholic Church they are called before the police to explain their action. In a land where so many people have been put in jail and concentration camps for political reasons, and where police exert enormous power, most citizens prefer not to be called to the police station. So this ruling is quite effective in keeping reluctant sheep in the Catholic fold. Some persons have been arrested and fined for declaring their intention of leaving the Catholic Church. A number of Protestant pastors have been arrested. Protestant lecturers have been prohibited.

These are some of the complaints made by Protestants. And they are not without foundation. The Protestants feel as an oppressed minority here.

Yet, it must be added, one reason for such discrimination is that most Protestants sympathize with the nazis and favor close connections with Germany. And, in spite of discrimination, Protestant services are regularly held.

R. H. MARKHAM.


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# Atlanta Leads In Education

**Emory University Centenary Celebrated —Speakers Predict Growing Importance of Southern Institutions**

*(Correspondence from the Southeast)*

TAMPA, Dec. 23.—Atlanta was visualized as the first ranking educational center of the South of the future, in addresses of a prophetic nature by Dr. Isaiah Bowman, president of Johns Hopkins University. The addresses were delivered during the celebration of Emory University's centennial the week of Dec. 7. The Johns Hopkins president, who was for twenty years director of the American Geographical Society, found in Atlanta with its nucleus of three nationally known educational institutions, Emory, Georgia Tech and Agnes Scott College, an ideal location and environment for the development of an academic center equal to any in the world.

The speaker urged that Southern brains be kept in the South and pointed to the development of unexcelled university facilities as a sure way of accomplishing this, and reviving the South intellectually. Dr. Bowman pointed out that the South had suffered great losses in the going of Southerners of great intellectual and social capacities to other sections where larger opportunities were offered for their self-expression.

Dr. James R. McCain, president of the American Association of Colleges and head of Agnes Scott College, spoke with conviction on the same subject and pleaded for a center of enlightened financial, economic and political thought, to be established in Atlanta.

Prominent in the program of Emory's hundredth birthday celebration was a high tribute to Bishop Warren A. Candler, tenth president of Emory College and only chancellor of the university. Bishop Candler, retired, preaches and writes lustily and exerts a wide conservative theological influence.

* * *

### Emory Begins Large Expansion Program

Emory announced a $6,000,000 expansion program looking toward the strengthening of the graduate school. Given a financial start from the fortune of the Candler family soon after the war, Emory piled millions on her endowment and erected many pink marble buildings. The new financial program will, when completed, place Emory financially in the first rank of American educational institutions.

* * *

### Virginia Baptists Hold Important Conference

Virginia Baptists closed their 113th session of the General Association in Richmond Nov. 12. Richmond has entertained the body 41 times in its history. The highest registration of delegates was recorded in this session, when 1,100 attended. Dr. Solon B. Cousins, pastor of the Second Baptist Church, Richmond, was reelected president and presided over a program which offered many strong and forward looking addresses. Among the speakers were: Dr. Henry Alford Porter, Charlottsville; Dr. Douglas S. Freeman, author of the recent magnificent life of Robert E. Lee; a Baptist layman, Dr. James Edgar Dillard, new Southwide promotional secretary of the Southern Baptist denominational program; and Dr. E. McNeill Poteat, Jr., Raleigh, N. C., leading exponent of the liberal Christian mind in the Southern Baptist fellowship. Dr. W. Taliaferro Thompson, professor in Union Presbyterian Theological Seminary, Richmond, delivered an address to pastors. Dr. T. F. Adams, new pastor of the First Church, Richmond, also spoke on the subject, "A Minister of Today Looks at Himself." Dr. Adams spoke again to young people on the subject, "Whither Christian Youth?"

* * *

### Citizens Demand Trial Of Tampa Floggers

Tampa citizens, ministers and newspapers have combined in their demands for a speedy trial of the defendants in the notorious Tampa flogging case. Numerous technicalities have delayed the imposition of the sentence of the court, which found the five ex-policemen and grove employees (suspected of being the tools of others) guilty of kidnaping and flogging. Appeals for a review of these cases have been granted, but the judge who presided over the court, a country lawyer of Polk county, has dallied. Public sentiment was recently revived by an afternoon Tampa newspaper, the *Times*, when it offered to start a fund of about $500, to pay some trifling court fees which the judge held were due in his county. The trial was moved to Polk county last year, when change of venue was granted and it resulted in convictions for kidnaping and flogging, not for murder. The case of Shoemaker, the mild-mannered Socialist who was beaten to death, has never yet been tried.

* * *

### Stanley Jones In Florida

Dr. E. Stanley Jones of India is spending two weeks at Southern College, Lakeland, Fla., as the guest of the president, Dr. Ludd M. Spivey, who engaged Dr. Jones on ship last summer. The popular missionary-author will hold conferences for pastors in Lakeland on Dec. 28 and will speak to a mass meeting in the city auditorium on the evening of Dec. 29. It is planned that Dr. Jones will bring some of the values of the National Preaching Mission, recently completed with an address by him at Madison Square Garden, New York, to the Florida gatherings. Florida did not succeed in scheduling any of the preaching mission teams in the recent tour.

* * *

### Baptists Plan Aggressive Evangelistic Effort

Southern Baptists are returning to the specialized work of evangelism. The Home Mission Board of the convention recently appointed Dr. Roland Q. Leavell, pastor of the First Baptist Church, Gainesville, Ga., evangelist for the board to work in the 17 Southern states. Various states in the territory have already appointed state evangelists, as workers in connection with the state organizations, and a general movement is on to evangelize the masses of the


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unchurched people. Dr. Leavell opens his work in Tampa in a general campaign with the Baptist churches in March, continuing with meetings in Baltimore and Oklahoma City.

* * *

### Norman Thomas Charges Police Collusion

Norman Thomas, Socialist leader, spoke in Tampa on the anniversary of the death of Joseph Shoemaker under the auspices of the Civil Liberties Union, and presented an accurate and disquieting picture of intolerance, repression and social brutality in Tampa and elsewhere in Florida. He charged the Tampa police force with gross incompetency and collusion with criminal and underworld forces. The *Times* reported shortly after this meeting that six major homicides committed here in 1936 remained entirely unsolved.

Thomas flayed the low wages prevailing in Tampa and declared the cigar manufacturers had beaten down efforts to organize and liberate labor for many years.

* * *

### And So Forth

Stuart Wright, representing the National Emergency Peace Campaign, has organized study groups on the campuses of colleges in Florida, Alabama and Mississippi, he reported on a recent visit to Tampa and St. Petersburg. Peace campaign programs are scheduled to go on in key cities in the Southeast this winter and spring.

Rev. John A. Redhead, for the past three years pastor of the First Presbyterian Church, Tampa, resigned Sunday, Dec. 20, to accept a call to the Second Presbyterian Church, Charlotte, N. C. He begins his ministry there on Jan. 10.

Rev. Ansley Moore comes to Peace Memorial Presbyterian Church, Clearwater, Fla., from First Church, Thomasville, Ga., Jan. 1.

Rev. Frederick E. Smith has gone to the pulpit of the First Baptist Church, Greenville, Miss., from the First Church, Augusta, Ga.

Bishop Frederick Focke Reese, 82 years old, of the Episcopal diocese of South Georgia, died at his home in Savannah, Dec. 22. Bishop Reese, long a popular churchman in the South, was consecrated bishop of Georgia May 8, 1908, and was the fourth bishop of this historic diocese. Because of Bishop Reese's failing health Middleton S. Barnwell was elected bishop coajutor last year.

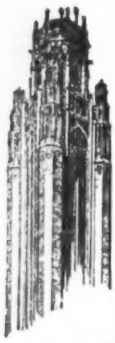
ADIEL J. MONCRIEF, JR.

### Maude Royden's Schedule

Miss Maude Royden is scheduled to speak at the more important meetings arranged by the Emergency Peace Campaign for January, February and March. She will be heard in 37 cities, as follows: Jan. 7, Philadelphia; Jan. 8, Baltimore; Jan. 9, Washington; Jan. 10, Mt. Vernon, N. Y.; Jan. 11, Brooklyn; Jan. 12, Boston; Jan. 14, Rochester; Jan. 15, Buffalo; Jan. 17, Pittsburgh; Jan. 18, Cleveland; Jan. 19, Chicago; Jan. 21, Columbus; Jan. 22, Dayton; Jan. 24, Cincinnati; Jan. 25, Indianapolis; Jan. 26, St. Louis; Jan. 28, Kansas City, Mo.; Jan. 29, Des Moines; Jan. 31, Milwaukee; Feb. 1, Minneapolis; Feb. 2, St. Paul; Feb. 5, Spokane; Feb. 7, Seattle, Wash.; Feb. 8, Tacoma; Feb. 9, Portland, Ore.; Feb. 11, San Francisco; Feb. 12, Fresno, Cal.; Feb. 14 and 15, Los Angeles area; Feb. 16, San Diego; Feb. 18, Tucson; Feb. 21, San Antonio; Feb. 22, Houston; Feb. 23, Dallas; Feb. 25, New Orleans; Feb. 26, Chattanooga; Feb. 28, Atlanta; March 1, Nashville; March 2, Louisville; March 4, New York.

### Dr. Snowden, Presbyterian Editor, Dies

Dr. James H. Snowden, for many years editor of the *Presbyterian Banner*, died recently after an illness of a year. He was the author of more than a score of books on religious subjects and was widely known for his *Sunday School Lessons*, the sixteenth volume of which has been announced for 1937. The December 31 issue of the *Banner* is dedicated to his memory.

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# New York Wages War On Slums

**Ministers Join Governor and Mayor in Demands for Better Housing— WPA Cuts Protested**

*(Correspondence from New York)*

NEW YORK, Jan. 4.—Two weeks ago these columns contained a report of the demands on the part of New York's governor and the city's mayor for slum clearance as the major concern for 1937. Since those paragraphs were published Governor Lehman has been inaugurated for his third successive term, and both he and Mayor LaGuardia have had occasion to reiterate their demands that the 2,000,000 men, women and children living in squalid firetraps in this city be moved into more endurable quarters.

* * *

### New York Ministers Join in Demand

And yesterday at least two distinguished ministers gave eloquent utterance to these same demands. Bishop Manning, confined to his bed with a cold, had the dean of the Cathedral of St. John the Divine read his message before a large audience. The bishop called the "seventeen acres of slums" a "blot on the name of our city" and a menace to the physical and moral health of the community. "Those of us," said he, "who are better placed have no right to rest content while any of our fellow citizens are housed under such conditions." Dr. Robert W. Searle, speaking before the men's Bible class in Riverside Church, was just as outspoken as the bishop; and he pointed to the severity of racial discrimination in Harlem as an added factor in the whole problem of slum clearance. Dr. Searle, whose official federation bulletin, *Metropolitan Church Life*, has consistently fought for slum clearance, demanded that the churches lead rather than follow in demanding justice along the entire social front.

* * *

### Congregational Group Protests Cuts in Government Relief

The news of the week in this metropolitan area contain, in addition to reports on protests against the slum situation, a vigorous protest on the part of the Congregational Council for Social Action against any shrinkage of WPA and other federal relief enterprises. The council stated that the administration's proposal to ask Congress for an appropriation of only 500 million dollars for the WPA program was 250 million dollars short of the amount believed necessary by the recent conference of mayors, and that in spite of recovery and high pre-Christmas dividends, the number of the unemployed remained ominously above the six million mark.

Nowhere is the situation, which the Congregational council describes, more dramatically brought to a head than in this city. Here the federal drama project won high honors for itself by contributing directly to a revivified theater. The art and music projects have also won unstinted praise from a great number of critics. But the threatened cuts have already caused uneasiness in every WPA project. Strikes

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have ensued and police clubbings, along with further threats and dismissals. Says the Council for Social Action: "The desire to balance the budget is laudable, but to economize at the cost of human suffering is intolerable, especially at a time when industrial profits are soaring." The all-time high record in pre-Christmas dividends, observes this report, suggests high income taxes as a better way of balancing the budget.

* * *

### Student Federation Demands Demilitarization of CCC

The twelfth annual conference of the National Student Federation of America came to a close here last week with a vigorous demand that the CCC camps be removed from the supervision of the war department, that the United States never again go beyond its own borders to wage a war and that there be no further increase in armaments for either sea or land. With an eye to local problems this conference also went on record in favor of the establishment of a "student court" to prevent both major and minor infractions of university rules; this court to consist of nine junior and senior undergraduates. A majority vote of this court should be necessary to determine penalties.

* * *

### Academy of Poets Honors Edwin Markham

Edwin Markham, at the advanced age of 84, is the recipient of a $5,000 award which was offered him last week by the Academy of American Poets. This award will go each year to some American on the basis of his literary achievements and his needs. Mr. Markham has long lived on Staten Island.

* * *

### Founder of Settlement Visits New York

Stanton Coit, grand old prophet of the Ethical Culture movement, is here from London to accept many honors for having founded—fifty years ago—the first social settlement in America, the University Settlement, and to lecture whenever his health and strength permit. University Settlement was established in a tenement house on Forsyth Street in 1886. Born in America, Dr. Coit eventually became a British subject. His activities in the Ethical Culture movement and as an author have continued unabated for many years.

* * *

### Form a Circulating Library For Ministers

An up-to-date circulating library for all ministers has now become a reality in this city. It is the former "Alumni Lending Library" of Union Theological Seminary, with its services extended to non-alumni as well. About 15,000 up-to-date books, selected on the basis of the preference of readers throughout the world, and purchased with funds contributed by alumni, are kept constantly in circulation. The library, which is a non-profit institution, pays the postage on books sent to the borrower, who returns the book at his own expense.

EDWIN T. BUEHRER.

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### British Roman Catholics Ask Just Social Order

Recognition that communism is inevitable unless social justice is established through the "full acceptance of Christianity" is voiced in a pastoral letter from the Roman Catholic hierarchy of England and Wales, read in all the Catholic churches of that area recently. "The social injustice, which has for so long been the scourge of Europe if not of the world at large," the letter said, "has brought Christian civilization in this generation to the verge of destruction. In this country we must acknowledge that much progress has been made in social reform, but are far from the recognition of those Catholic principles which, we have been taught, ought to be applied in order to remedy the poverty and misery of so many of our fellowmen.

"The defects and injuries of the system are so great that there is a constantly rising tide of hatred against it and against all who seem to support it. Falsely, Communists are teaching the working man that not merely the Catholic church, but all religious bodies support a system of industrial despotism.

"The real alternatives with which we are faced are either atheistic communism or the full acceptance of Christianity."

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## The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

### April Romance

(Richard Tauber, Jane Baxter) (MGM) The pathetically unsuccessful love story of Schubert, charmingly told, serves as background for his famous songs, beautifully sung by Richard Tauber. Refreshing simplicity of well-acted story emphasized by Viennese ballroom splendors. One scene perhaps objectionable.

For A: Delightful. For Y: Mostly good. For C: Little interest.

### After the Thin Man

(Powell, Loy, Landi, Stewart) (MGM) Successful "box-office" imitation of Thin Man—happy married couple always tangled in crime, and furnishing fairly human comedy as they go. But hero's almost continuous drunken daze makes his deft detective work hardly convincing.

For A: Good of kind. For Y, C: Amusing but doubtful.

### Camille

(Garbo, Taylor, Crews) (MGM) An outstanding masterpiece. Notable achievement in intelligent direction, restrained treatment, fine acting, pictorial beauty, with background, sets, costumes true to time. Garbo superb as Dumas' tragic heroine who finds real love too late.

For A: Excellent. For Y: Mature. For C: No.

### Ecstasy

(Heda Kiesler) (Foreign, English dialog) Simple, elementary story told in exceedingly slow tempo, endless close-up and with almost no dialog. Incredibly indifferent groom, utterly lonely bride, other man, constant symbolism—some vague, some labored, some beautiful. Decidedly "different."

For A: Novel. For Y and C: No.

### Plainsman, The

(Gary Cooper, Jean Arthur) (Para) Powerful picture of heroisms and villainies in the '60's, when America was "making its frontiers safe." High historical value, vivid character interest, but DeMille must have his moments of torturing drama and agonizing, incredible heroics.

For A and Y: Fine of kind. For C: Too strong.

### Sinner Take All

(Bruce Cabot, M. Lindsay) (MGM) Another super-clever newspaper man solves a murder epidemic after managing to point suspicion at practically every one in the cast. "Narcophine" did it—administered by least suspicious character. A romance drags along through it all to happy ending.

For A: Ordinary. For Y: Perhaps. For C: No.

### Smart Blonde

(Glenda Farrell, Barton MacLane) (Warner) Brisk-moving, mildly suspenseful murder story, with undistinguished but fairly believable characterizations of hero as a not-too-dumb detective and wise-cracking heroine who proves chief brains in solving murder of night-club owner.

For A: Perhaps. For Y: Passable. For C: No interest.

### That Girl from Paris

(Lily Pons, Gene Raymond, Jack Oakie) (RKO) Lily's beautiful singing is hopelessly buried under crude, low comedy of the obese Oakie et al., in cheap yarn lacking good taste and even common sense. Story logic simply ridiculous. Pitiful waste of Lily Pons.

For A: Terrible. For Y: No. For C: No.

### Best Recent Films for the Family:

Polo Joe
Born to Dance
Smartest Girl in Town
Pennies from Heaven
General Spanky
The Stowaway

### Films of Special Interest to Adults:

Winterset
Charge of the Light Brigade
Come and Get It
Valiant Is the Word for Carrie
Theodora Goes Wild
Rembrandt

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## BOOKS RECEIVED

Father Went to College, The Story of Middlebury, by W. Storrs Lee. Wilson-Erickson, $3.

Elizur Wright, The Father of Life Insurance, by Philip Green Wright and Elizabeth Q. Wright. University of Chicago Press, $3.

The Collected Poems and Plays of Rabindranath Tagore. Macmillan, $3.

Philosophical Fragments and a Fragment of Philosophy, by Soren Kierkegaard. Princeton University Press, $2.

Five Pamphlets Against Communism. America Press, 30 cents.

Accordion Pleated House, by Sara C. Potts. Dorrance, $2.

Shakespeare Gardens—Design, Plants and Flower Lore, by Annie Burnham Carter. Dorrance, $1.25.

Grandma Bates Sees the World, by Eva Thomas Nettleton. Dorrance, $2.

A Manual of Style. Tenth revised edition. University of Chicago Press, $3.

Some Gospel Scenes and Characters, by Peter Green. Longmans, $1.50.

The Redeemer, by James de Wolf Perry. Harpers, $1.

Society and Its Problems, An Introduction to the Principles of Sociology, by Grove Samuel Dow. Fourth edition. Crowell, $3.

Everyman's Problems and Difficulties, by A. F. Winnington-Ingram. Longmans, $1.

Medical Morals and Manners, by Hubert Ashley Royster. University of North Carolina Press, $2.50.

Zola and the Dreyfus Case, by Lee M. Friedman. Beacon Press, $2.

Think for Yourself, by Robert P. Crawford. Whittlesey House, $2.50.

Thunder Over Jerusalem, Poems of Justice, by Allen E. Cross. Association Press, $1.

Singing Flesh, Poems by Thomas Del Vacchio. Harrison, $1.50.

Texas Poets, An Anthology, Edited by Henry Harrison. Harrison, $2.00.

Jesus' Jerusalem Expedition, by Victor E. Harlow. Harlow Pub. Corp., Oklahoma City.

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*Pasadena (Cal.) Star News:* "Penetrating wisdom and common sense. Ought to be required reading."

*Epworth Herald:* "The author's discussion moves on the high plane of the psychologist, yet she has the genius of writing in a racy and popular style."

*Boston Globe:* "A brilliant, gay and vital book."

*Los Angeles Times:* "Colloquial and breezy in manner."

*Church Management:* "A splendid book to put in the hands of youth."

*Trenton (N. J.) Times:* "The most brilliant, significant small package of analysis and direction on the subject that has yet made its appearance."

*Jacksonville (Fla.) Times-Union:* "The book should be read by youngsters who yearn for, or are members of, clubs, cliques, 'crowds' or 'sets.'"

*Presbyterian Tribune:* "Can be read in a few hours—and lived into a lifetime."

*Atlanta Constitution:* "Well-written, timely."

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- ☐ *Mexican Odyssey* — Bowman-Dickinson ($3) ($2.50)
- ☐ *The Master of the Mayflower* — Henry Justin Smith ($2)
- ☐ *Folding Bedouins: Adrift in a Trailer* — Howard Vincent O'Brien ($1)
- ☐ *Fresh Furrow* — Burris Jenkins ($2)
- ☐ *The Curse in the Colophon* — Edgar J. Goodspeed ($2)

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**By Ross J. S. Hoffman**

The author, a noted historian at New York University, attacks the whole movement toward collective ownership of property. Socialism means enslavement, he says, and argues that there can be no liberty without private property, widely distributed.

### *The Vatican and the Ethiopian War*
**By Gaetano Salvemini**

A startling array of evidence proving Vatican support for Italy's rape of Ethiopia is here presented by a former professor at the University of Florence, now at Harvard.

### *The Collapse of Cotton*
**By Bradner J. Moore**

A born and bred Southerner, editor of the *Arkansas Churchman*, sympathetically and honestly shows the hopelessness of the sharecropper economy of the South—from the point of view of both owner and tenant.

### *What Has Happened to the Russian Church?*
**By P. E. T. Widdrington**

A graphic account of the losses which the Orthodox Church has suffered in the past two decades, and of the stirring of new spiritual life among the hundreds of thousands of Russian exiles, especially in the large colonies of refugees in France.

### *Thomism and the Rebirth of Protestant Philosophy*
**By Charles Clayton Morrison**

The Editor of CHRISTENDOM shows that Protestant philosophy has within a generation taken a new turn in the direction of the Catholic conception of the world; but that the Catholic cry, "Back to Aquinas!" is not relevant to the situation of our day.

### *Church Union from the Top Down*
**By Herbert L. Willett**

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**By Sir Walter Moberly**

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### *The Power of God and the Wisdom of God*
**By Robert Lowry Calhoun**

The last major contribution by Dr. Calhoun in the discussion of Theism which he has been carrying on with Professor Wieman, whose final paper will be published in the Spring CHRISTENDOM.

### *Jesus' Conflict with the Pharisees*
**By Gregory Vlastos**

An interpretation of the ethics of Jesus, which shows that the Master was more concerned with the false pretensions of good people than with the vices of the bad, by the brilliant young professor of philosophy at Queen's College, Kingston, Ontario.

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